

# PSYCHIC SCIENCE

VOL. XV

*April, 1936 to January, 1937*

QUARTERLY TRANSACTIONS OF  
THE BRITISH COLLEGE OF PSYCHIC SCIENCE



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# Quarterly Transactions

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## British College of Psychic Science

LTD.

**Editor: STANLEY DE BRATH, M.I.C.E.**

*Responsibility for the contents of any article appearing in these Transactions rests entirely with the contributor and not with the College.*

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No. I

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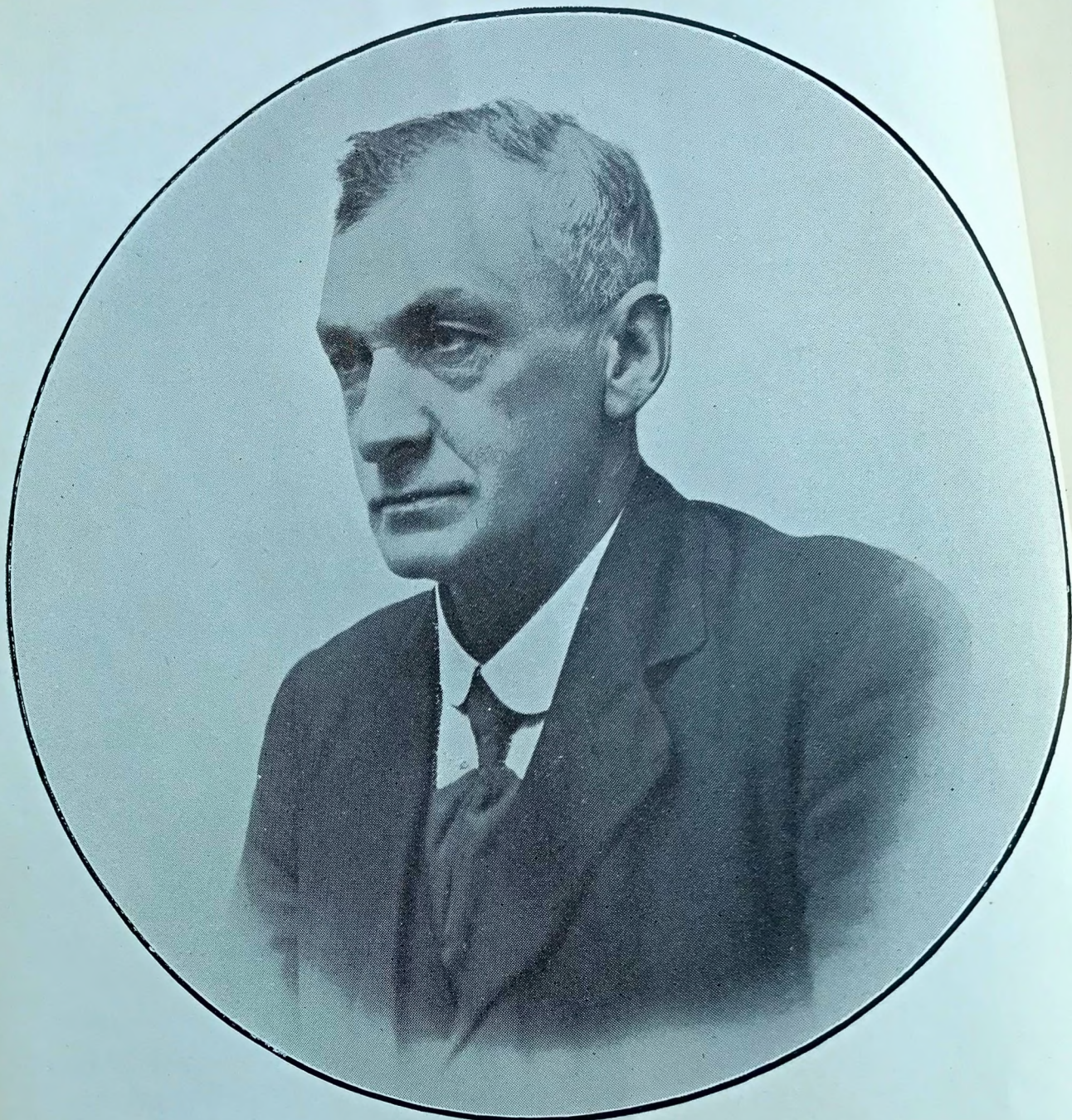
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ETC., ETC.

BOOK REVIEWS.

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J.B. M. Lndoe.

*President, Glasgow Association of Spiritualists.*

Author of the paper on the Direct Voice read at the Triennial Congress of the Int. Sp. Federation, 1928, which established the existence of some supernormal structure near the medium's throat, protected from white light. Sitters in full white light.

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# Quarterly Transactions

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## British College of Psychic Science

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Vol. XV

APRIL, 1936

No. I

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### EDITORIAL NOTES

The dominant note in the present issue is "*Life.*" It is very remarkable that all that has been written about Life would seem to disregard the primary fact that the first product of material life is the CELL. No undirected energy can form CELLS. My own unseen Teacher, whose instruction has been given me at intervals for twenty years, has told me that the Etheric body is CELLULAR, and that the material body is built on these cells. This was published in PSYCHIC SCIENCE for July, 1934, but I have not seen any notice of the primary fact that the cell is the first product of life on this earth.

Not a hundred years ago, when the microscope was first introduced into a London hospital, one of its leading physicians wrote, "It would seem that anything so small as to require a microscope to see it must be of equally small importance." The microscope is now the primary instrument of physiological research. It has banished yellow fever from Panama, and will yet banish all germ-propagated diseases. It has shown that material life begins with the union of the microscopic ovum with the spermatozoon, which start the growth of the foetus.

Similarly, Spiritualism has started a line of thought which must revolutionize theological "science," if that word can be used for theories now barely emerged from primitive ideas of the Creative Life.

The question put for discussion at the Caxton Hall last December was—"What would be the probable results in Science, Religion, and Politics if the evidence for Survival were generally accepted?" The opponent speakers made no attempt to keep to the terms of reference. Evidently they could not imagine such a state of things.



It is therefore worth while, as a help and preparation for the work that lies before Spiritualists, to trace the development of the idea of Survival; and in doing so, that development may well be based on M. de Vesme's Part I of the *History of Experimental Spiritualism*, entitled *Primitive Man*. As this book was laureated by the French Academy of Sciences, it may be taken as an authoritative treatment of the subject. That relatively few people have read the English translation is merely another instance of the indifference with which new and valuable matter is currently received.

The author, after a profound study of occultism in Africa, Australia, North and Latin America, Oceania, and elsewhere—wherever there are races nearly or quite untouched by European or Asiatic influences, comes to the conclusion that the root-belief of these races is in Mana—a Force X—a mysterious power which is called *Hasina* in Africa; *Masina* in Madagascar; *Churinga* or *Arangquilha* in Australia; *Ozo* on the Gold Coast; *Wakan* among the Sioux; *Orenda* among the Iroquois; and *Mana\** in Oceania generally. It is explained by the *American Anthropologist* as “a mysterious power which the savage mind conceives of as inherent in all the bodies that compose his environment. . . . This power is regarded by the rudimentary mind as the efficient cause of all phenomena and of all the activities around him.”

It is the basis of African witchcraft, and if analysed, would be found to correspond with the scientific notion of Energy. It has a basis of fact.

This idea soon developed into a more personal form. M. de Chaillu, speaking of the French Congo, says:

“These savages think that a dying man leaves behind him a shade which survives him, but only for a short time. . . . Ordinarily it is malevolent, but may be avoided by changing one's habitation. The Manes last just as long as the remem-

\* In Mr. Prevost Battersby's review of *Recovering the Ancient Magic* (Riders, 12/6) in *Light* of February 13th, 1936, there is a new analysis of Mana as practised in Hawaii to day. The author distinguishes three grades, which he classifies according to “voltage.” This seems to me a term ill-borrowed from electric science, but the facts recorded are worthy of close attention and examination. I do not at all accept the definitions of native magicians. “Voltage” means electro-motive force, or tension; it has no other meaning. There may be distinctions analogous to voltage, but in my opinion that word should not be used. It is misleading.



brance of the deceased. For instance there is no need to worry over the spirit of one's grandfather ; it is annihilated."

This idea re-appears in the philosophy of Professors Broad and Joad. The former suggests that what he calls the " psychic factor " alone has been proved to survive death. He describes it as " a certain intangible ' something ' which, in conjunction with Matter, constitutes Mind, and which when separated from Matter may preserve certain mental qualities, but remains inferior to Mind." His account of the soul after death seems to be described by the phrase " something pale and negative and fading out."

Professor C. E. M. Joad goes further—" If I were to plump for Survival, it would be in terms of my own dreams of a pale, rather miserable wraith, without proper occupation, with my brain diminished from my present quite satisfactory state. I do not believe in Survival."

Well, we do not all survive in the same state, and having in view the persistence of fixed mental ideas, it seems quite possible that both of these distinguished philosophers may have the future they describe, along with the Congo negroes.

M. de Vesme says : " Let us remember that we are not dealing with a purely transitory and exceptional belief. We shall find it still flourishing at epochs of relatively advanced civilization among all the peoples of antiquity, and sometimes simultaneously with survival of the soul. . . . Those who are just beginning to take an interest in supernormal phenomena are, from this point of view, in an analogous, though not an identical, position with that of primitives, and they begin to pick up all the diverse hypotheses which have already served the turn, ' discovering ' them one after another.

" Therefore, if you see at any given moment the old, out-of-date hypothesis of the larva re-appear, succeeding to the Neo-Mana now actually in vogue, I would not advise you to delay to admire the scientific dress in which it is adorned ; look further still, and on the horizon you will see dawning a Neo-Animism. It will still be the animism of primitive man, though barely recognizable under the scientific finery in which it has been dressed up for the occasion. . . . Fortunately the Greek language is one of the richest that has ever existed, and Greek



roots can always be dug out of it. What does not change are the phenomena." (*Primitive Man*, p. 242.)

As to wish-fulfilment, I may be allowed to state that in my own case it did not operate. In 1890 I was a contented Darwinian agnostic, and it was only an inexplicable spiritualist phenomenon—the appearance of a brother six years “dead,” twelve times at different séances, that set me on investigations, experimental and by study, that after twenty years convinced me, like my friend A. R. Wallace, that human beings do survive; but in very different states. The majority of existent men and women, black, brown, yellow and white, may be in the state described by the professors, but many conserve the mind and affections they had in this life. I cannot for want of space, follow out M. de Vesme’s argument on the development of the “larva” into the surviving soul. Those who want to realise it should read his book.

Modern Spiritualism has developed the notion (*vide* Sir Oliver Lodge, *My Philosophy*, pp. 245–258) that the soul is not stuck into the body as a knife into its sheath, but forms the body to express itself. The etheric body stands between the body and the life-giving spirit. It is cellular, for the aggregate life of all its ultra-material cells is the life of the individual. The Cell is the product of Life.

It is possible that some who have passed over the River of Death may return to satisfy genuine seekers, as did Stainton Moses’ guides. Their charity is such that they are always ready to help real enquirers. But they can hardly be expected to prove truths to unwilling minds of infant-school philosophy who decline to read what has already been written. I myself, though in a far humbler position, have no intention of returning to haunt séance rooms frequented by infantile minds who want everything done for them. I *may* return to satisfy two or three friends that I do survive, but will certainly not place myself at the disposal of those who did not listen to me in life.

My own Teacher, who has come in response to my enquiries, gave me the instruction to which I must refer here because of its importance: It was printed in *PSYCHIC SCIENCE* for July, 1934. It shows what may be gained by constant intercourse with the “Other Side” of life.

Could any science have done the work of Religion? It

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could not, for no science admits the existence of spirit, or even uses the word, whereas Religion is really concerned with nothing else. The reason for this is manifest—because “God is Spirit,” the Author and Giver of Life—the living power in the evolving world.

The African or the Australian who developed Professor Broad's philosophy has remained stationary. In 2,000 years' occupation of his respective countries, he has never built a stone city or a ship, or made a code of law, or written a book. He has only developed Fetish. Modern science has taken the place of the priest among large sections of our own people; but till science can recognize spirit as the source of life to the soul, and through the soul to the body, it will fail of its mission.

Neither Wallace, Crookes, Myers, Hodgson, Barrett, Lodge, Mrs. Verrall, Aksakoff, Zöllner, Flammarion, Bozzano, Richet, nor Geley were men of mystical tendency. They were convinced by the weight of the facts: but the dominant fact is the existence of spirit—the Directing Life.

“Life is the popular name for the activity peculiar to protoplasm.” This statement I take from the article on “Life” in the *Encyclopaedia Britannica*, by Professor Mitchell, M.A., F.R.S., D.Sc., LL.D. The phenomena of Spiritualism show life without protoplasm. The definition therefore fails as inexact.

Whither does Life go? To this question we have a tangible answer.—It appears in the next stage of human evolution. When a man dies, his soul takes its character and life away with it, and goes on to new and developing Life.

This is the simple philosophy of Survival, which is essentially religious.

\* \* \*

Everyone who knows the story of the Marianne Islanders, told by Mr. William Denton who developed “psychometry,” is aware that these people at the time of their discovery, thought themselves the only human beings in the world. Mr. Denton draws a parallel between them and ourselves as ignorant of the vast supernormal powers in the midst of which we live. He anticipated the discovery of the whole past by this faculty, and indeed his son, aged ten years, and his wife, both absolutely ignorant of Geology, gave some marvellous descrip-



tions of past Geological ages, but without any clear references to the time to which the fossils and specimens of sandstone, etc. placed before them, were to be referred. They gave much futile talk, along with these descriptions.

Later experiments have been almost entirely confined to common objects whose history has been accurately given, going back some seventy or eighty years. In "A Case of Inherited Fear," the psychometrist has disinterred the cause of this fear, and has revealed a tragedy unsuspected by anyone, which took place 450 years ago in the time of the Spanish Inquisition.

This appears to me so remarkable as to deserve the place I have given it in the present issue of the magazine. Using two or three good psychometrists unknown to each other, to check their revelations, it would seem to indicate a use of this faculty which might give information on persons and events which could again be checked against what is normally known. It is my hope that this method may be followed up. It would give better proofs of what psychometry can do than any experiments on card-laying or tracing personal matters. The experiment was begun solely on medical information. It would be well if all who suffer from inherited lesions would consult two or three reputable clairvoyants, asking them to give all they cognise *without any suppressions whatsoever*.

Such information might be of immense value to all who really wish to direct their lives aright. Unfortunately people at large do not appreciate such a rehearsal of Judgment Day!

\* \* \*

I deprecate all attacks on others. In this last issue of PSYCHIC SCIENCE under my editorship, I have expressed in my article "Farewell" my deep obligations to all, seen and unseen, who have helped me to my conclusions. It is inevitable that anyone who wishes to speak clearly should speak "dogmatically": but there are two ways of understanding all such statements—the one is to regard them as final pronouncements; the other is to regard them as propositions to be developed, or disproved. I entreat all my readers to take all that I have said in the latter sense. I have no "doctrine" to teach. I state evidence which any man may test, but I do beg all my



readers to consider, not whether they *like* my propositions, but whether these fit the facts, *all* the facts, not a selection made by bias. They do not claim finality. Finality is death, Life grows. If I have gained a consistent belief, it is from experience, and from the writings of those to whom I have expressed my obligations. I would conclude with the last verse of a poem by Edgar Allan Poë, alleged to have been given after his death, to Lizzie Doten ; an American medium.

“ Oh my human friends and brothers,  
We are each and all another's,  
And the soul that gives most freely from its treasure has the more.  
And in losing life, you find it ;  
And in giving love you bind it,  
As an amulet of safety, to your heart for evermore.”

STANLEY DE BRATH.





## A CASE OF INHERITED FEAR

BY AN M.D., F.R.C.P., AND A DISTINGUISHED AUTOMATIST  
(both known to the Editor, but whose names, for  
confidential reasons, cannot be disclosed)

In giving the remarkable story of the recovery of the family history by "psychometry," it should be remembered that neither the physician nor the psychometrist had even a suspicion of the Spanish events. The former says that he had a notion that there was a Hebrew strain in the family, but that was only a speculation.

The psychometric Report is confirmed in a general way by the history of the Inquisition, and also by the medical history of the patient, which it fits consistently.

It is certain that there was no normal knowledge of the Spanish episode. I know the psychometrist and I infer, after careful enquiry, that the psychometric Report is correct. Assuming that to be so, it raises some important questions :

1. "Psychometry" can show definite and important facts;
2. It suggests that family traits are inherited as a race-memory :
- 3 That these traits are open to "lucid" perception of events much earlier than the document that provoked them ; which shows that the source of the information is not in the document itself.

The "traits" would be a consequence of the unity of family life ; the dominant fact—the inherited fear—being transmitted along with the Hebraic physiognomy, despite intermarriage with non-Hebrews. I say nothing on the awful wickedness brought about by the notion that all men must think alike on theological matters, which was the motive behind the Inquisition—that monument of human crime and hatred. It is the age-old blunder of taking relative truth or mere opinion for absolute. The high value of this method of research in certain medical cases is obvious.—EDITOR.

The psychological factors which underlie physical ailments should always receive careful scrutiny and consideration.

Sometimes painstaking investigation of the psychological aspect of a case may yield unexpected help in its treatment.

If a psychological background is suspected, it may be the case that the patient himself attaches no importance to this aspect of his illness, and does not draw attention to it, or he may deliberately hide a particular psychological symptom from reasons of shame, or for fear of disclosing it. Such patients present very great difficulty to the medical attendant, because what may be a factor of primary importance, is never



suspected—or perhaps is only discovered after a number of years, when much avoidable damage may have been done.

These general observations apply with considerable force to the patient whose psychological background is about to be considered.

The previous general history, where relevant to this case, is briefly as follows:—

The case of *E.F.*; male, aged forty-six years, three children.

In 1927 his father and mother died. His mother suddenly, after a brief illness; his father after prolonged ill health. These, and other family affairs, threw a very great strain on *E.F.*

In 1928 he was seen for the first time professionally, suffering from delirium tremens. He was transferred to a special home. After treatment, he remained cured for two years. He was reinstated in the business, in which he held a large interest, in a less responsible position. In 1930 he was seen again for agonizing epigastric pain, which was of sudden onset and had rendered him almost unconscious. He recovered after morphine, followed by alkaline treatment. Careful X-ray of the stomach brought an absolutely normal report: Tentative diagnosis:—Spasmodic gastrodynia caused by alcohol.

Approximately five further attacks occurred at six months' interval. None were severe, except the last (after a year's interval)—which occurred six months ago. All except the last responded at once to alkaline treatment and a few days in bed. The last attack required three injections of morphine on three successive nights.—It was then discovered that he had continued the alcohol, which had initiated the attack.

On this being quietly pointed out to him, he gave up the alcohol instantly, without the least apparent difficulty.

In a few days' time this point was put before him:—"That he must have very great strength of will to be able to give up alcohol at once—this was unusual with alcoholics—why not give it up altogether and permanently? He had proved this to be within his power again and again, at least half a dozen times."

He replied, "It is not the alcohol—for it I care nothing, but I must confess that I discovered after my father's death



that on certain occasions—when, I never knew—I found that I could not sign my name. An employee would bring half a dozen cheques to sign, possibly trivial ; it would not matter. I would take up my pen ; it would be impossible. At other times I could sign readily. I never knew. A cold perspiration would burst out on me. I would be rendered helpless and be defeated by a mere cheque for £1. I discovered that a dose of alcohol would overcome the inhibition.

“My father told me that the same difficulty of writing his name had overcome him in his later years. He had given up the position of chairman, because he could not sign the minute book at the board meetings—though he continued to direct the company. Some of his later efforts at signature in the old minute book were grotesque. . . .”

Both father and son had found that if they anticipated having to sign some important document in two or three days' time—the difficulty would be relatively greater.

Herein lies the explanation of *E.F.*'s capacity for giving up alcohol at a moment's notice. The illness meant a period without writing, under medical supervision.

He was always anxious to get back, not in order to obtain the alcohol, but to try again, as on some occasions he had no difficulty in writing, and he always anticipated absence of the inhibition. He enjoyed his business, and had great ability for it—as long as the writing-inhibition did not interfere.

A flood of new light was thrown on the case by this statement.

He was given advice in auto-suggestion. It was explained to him that he was suffering from an inhibition ; an inhibition handed down to him—a race heritage, because both his father and himself suffered from it. Some race-fear, due probably to a catastrophic happening, associated with writing, to a distant ancestor. That this cause whatever it might have been, was of the past, dead, finished, whatever power it might have had at the time of its occurrence, was now completely over. It had nothing to do with his own conscious mind. By auto-suggestion to his subconscious mind the day before, knowing these facts, he would completely overcome his writing inhibition from day to day, if his own suggestion were uttered with sufficient conviction. The analogous treatment of cases of shell-shock



after the war was explained to him, and its success emphasized. He was promised that further investigation of the cause would be made, and that additional explanation might be found. He reported a week later, after trial, that the auto-suggestion proved surprisingly successful, and at once.

A psychologist, who was consulted, suggested a partial hypnosis and a probing of the patient's subconscious mind.

This suggestion was discarded, partly owing to lack of confidence on the part of the patient's attendant—partly owing to the realisation or supposition, that the fear was inherited—and probably existed in his subconscious mind only as a periodic, vague, overmastering terror—the actual cause being clouded out by distance.

An old family document, which he possessed, was borrowed with a view to probing the past of the race, by "psychometry." This document conferred the freedom of the City of London on two ancestors—(1) in 1731, and (2) in 1762. It was sent to a psychometrist in London.

The psychometrist was asked not to look at or read the document dated 1731. She complied and was instructed that it was suspected that at some time, at least before 1850, some catastrophe had occurred in the family referred to in the document. A case was mentioned in the letter accompanying it of a family of the name of Lynch, that had suffered from a writing-inhibition. But no suggestion was made that this case had any bearing on the subject under consideration. She was asked to psychometrize the document. Her psychometric report is now submitted.

PSYCHOMETRIC RECORD WRITTEN WHILE THE PSYCHOMETRIST  
WAS IN THE PRESENCE OF THE PARCHMENT. 11.20 A.M.

This story will probably not be accepted. The name F— was adopted owing to persecution. It is not the race name of this family. . . . Behind this rooted disease of the mind are two forms of fear. (1) The collective fear that grew up through centuries of tribulation and (2) the fear that was generated by a terrible drama that was enacted in Spain in a past age. First I will speak of the collective fear.

These F.'s were some centuries ago leaders of the Hebrew race. They came from the East to Italy and settled there



about the thirteenth century. This race was high-minded and they were always leaders of their people. This was due to their intellect and their noble origin. They felt that they had to be an example to the other members of their tribe. They would not forswear their faith.

In Venice one of the first ghettos was established, and this family, who lived at that time in a Venetian palace, was condemned to live in one poor quarter with the other Jews. Their privileges as noblemen were taken from them. They were not permitted to serve the State as soldiers, or to trade. From great riches they fell into poverty and lived in squalor. Eventually the family travelled westwards; they had connections with Spain, and so went there. They lived quietly, trying not to draw attention upon themselves. They would not renounce their faith. But they always lived in fear—the terrible fear of the Inquisition. Their race name in Spain was Davila.

Pope Sixtus IV reorganized the Inquisition; and at first it was directed against Jews and Moors. They were accused of treasonable plots; but really this persecution was an attempt to secure their treasure: for it was a tradition that the Jews were wealthy. Now because of their distinction as a family, these Davilas for a time escaped notice in Spain. They had helped certain Spanish noblemen who were in monetary difficulties and were under their protection. So though fear was always their companion, they managed to live quietly in the country not far from Barcelona, where they had land.

The eldest son, Juan, fell in love with a woman who belonged to one of the noble houses of Spain. He was then torn by conflict because the father of the girl would only permit marriage if Juan gave up his faith—became a Spaniard, forswearing his Hebrew religion; becoming, as it was held, a traitor to his race.

Juan's father cursed him when he renounced his faith and married this Spanish lady. For a time all seemed to go well. But Juan was plunged in deep melancholy, tortured by fear of his father's curse, and remorse at having appeared to be a traitor. His wife, though devoted to him, became troubled by his depression. Ultimately, when his father was ill, he saw him once more and was persuaded to give up the Catholic faith and become a Jew again, accepting his ancestors' creed. His



wife's father learnt of this change and took her back to his home. She then wrote a letter to her husband entreating him to recant, threatening to kill herself if he did not return to her by this, the only, road. But now Juan was under the influence of his father and refused her request.

She wrote several times to him. After a while the letters fell into the hands of the authorities. They contained all the necessary information about Juan's family and disclosed the fact that they were people of wealth, leaders of their race, living hidden in southern Spain. It was quite enough. Every member of the family was seized, including Juan. His father died in prison; they could not keep him alive for the torture of fire. His brother and sister were burnt alive. Juan himself experienced the torture of the rack and wheel. His wife was compelled to look on at his sufferings. She had to witness his lingering agony. Up to the last it was believed that she might, through her presence, cause him to recant.

Hour after hour she had to experience the sight of his anguish. His sufferings were incredible, for he was in the prime of life—a strong, handsome man whose body was slowly broken and disfigured before her eyes.

When he was dying she perceived that his love had turned to loathing. He knew that she, through her letters, had not merely betrayed himself but all those he loved also, to horrible torture and death. So his last words were those of unspeakable hatred.

She was carrying her first child. For a time after that experience she was mad. Her son was born while she was insane. Very slowly she recovered, and was living in her father's house on the east coast of Spain, when news came that she was suspected of having adopted the religion of her husband. Her father was a rich man and he had enemies. So her relations decided to send Juan's wife to England with her child. She was smuggled out of the country, and eventually arrived in London. She had always been devotedly attached to her husband, so her melancholy and remorse utterly destroyed the happiness of her small son as he grew up. It was given out in Spain that she was dead. She lived quietly in England, and her son adopted the name of F—

There were queer developments in her character. She found



herself unable to write, in fact she never wrote again. This neurosis extended to a fear of her son ever writing anything. She lived with an English relation who insisted that the boy should be taught to write. But for years there were conflicts in consequence. She would make passionate scenes if she ever saw the boy attempting to write. Until he was a young man he lived in fear of the rages that seized her at the sight of his writing. These scenes and also her experiences helped to develop in him a deep melancholy. Yet he was very able and successful in business. His grandfather supplied a little money which started him in life. But it was given on condition that his origin should be kept a close secret, because the persecution had increased in Spain and many innocent people were charged before the Inquisition. To save himself and his family the Spanish grandfather had wholly to cut himself off from young John. So John F. became a successful merchant. His mother died when he was in the early twenties; but her experiences marred his character through bestowing on him a terrible fear, a fear that at times made it impossible for him to write his own name. Further, he inherited the collective fear of a persecuted race. This figure of dread has accompanied his family through the centuries. It benefited him in only one way. It became a fear of losing life or the means of livelihood, so he was careful of money. In order, therefore, to secure the means of living, money-making became an obsession with him, and in old age he developed the idea that he was ruined, though he had a large fortune. This idea has been repeated in certain of his descendants. But the fear of writing anything has also come out, again and again, because of that disastrous drama when his mother's letters caused the death by torture of his father and of all his father's people. . . . John is the traditional Christian name of the Davila family. It went from father to son for centuries. . . .

These events happened between 1482 and 1492 when Torquemada was Grand Inquisitor and caused the torture of many thousands, and the burning of many hundreds at the auto-da-fé.

This family was related in some way to the Christian bishop of Segovia. The latter's grandfather had become converted to Christianity. But even this Christian bishop, Arias Davila, was accused by Torquemada, and only escaped from him by



fleeing to Rome and securing the support of the Pope. This bishop was well known, but his cousins were more obscure. They remained faithful to the Jewish creed. The offence for which so many perished in Spain at that time was for the accusation of "re-judaizing," that is to say, re-converting baptized Jews to the faith of their fathers. Old Davila did this in connection with his son, and so committed, in company with his family, the offence which was punished with torture and fire. The Davilas were eminent men in Spain long ago, for the Jews there were highly cultured, remarkable as physicians and administrators. The Spaniards, with whom they mixed, were almost barbarians.

This story contains the roots of this conflict. Such a psychological trait as this fear may be carried on down the years for centuries. A specimen of the patient's handwriting should be psychometrized. The case could then be examined in greater detail and treatment discussed. The link with the living patient is needed, to see how far he has inherited this tragic bequest of the Inquisition.

12.25 p.m.

\* \* \* \* \*

This document was read to the patient. The manner in which it was obtained, i.e., through psychometry, was explained to him in a way he could comprehend.

It was emphasized that this history—the true cause of his writing inhibition—was in the past—dead—could exercise no power over him, that in future he would be able to sign anything, without a stimulant, by realizing this history, which was undoubtedly true. That he had a high family and race tradition to maintain; and, as the head of the family, it must be his ambition to become the chairman and leader of the firm his ancestors had guided and built up.

On May 15th, 1935, the psychometrist obtained a further statement concerning the parchment. A letter written by the patient was also psychometrized on this occasion. The script runs as follows:—

"This parchment should be preserved. It is entirely beneficial, for it roused in its past owners a feeling of pride and courage. These feelings helped the people of an older generation to fight their fears. There are indeed only good memories about the parchment."



of the F.'s what might be described as another attack upon the weak point—their feelings of remorse, and their inhibition as regards writing their name.

"This is the secondary cause, though the original trouble in Spain went far deeper, but it gained a much stronger hold on the F.'s through the second misfortune, and prevented it from becoming weaker through the passage of time."

\* \* \* \* \*

A combined copy of the psychometric scripts was given to the patient. Only the account of the reinforcement of the inhibition was omitted. It was thought better to leave the one clear-cut cause, to act "alone" in his mind.

He was given a photograph of the parchment, from which the script was obtained, in order to emphasize in his mind the value it bore to himself and his family, and also a copy of some historic evidence that has since been collected, in order to reinforce his belief in the truth of the document.

In reviewing this case it is necessary to assess the evidential value of the information, obtained by psychometry, as far as is possible, and refer to the character of the patient, and the result of treatment. For this purpose a rough family tree is submitted and the following points noted:—

(1) According to psychometry the first member of the family to appear in London was John F., the son of the Spanish lady. Date 1490–1500.

No record of the family is known for two centuries until John F., who obtained the Freedom of the City of London in 1731, the son of Robert F. Though a gap of about 150 years is present, one cannot fail to note the persistence of the name John. Stated to be the family name of the Davilas, also that John is a Hebrew name, and that the F's. are found living in London.

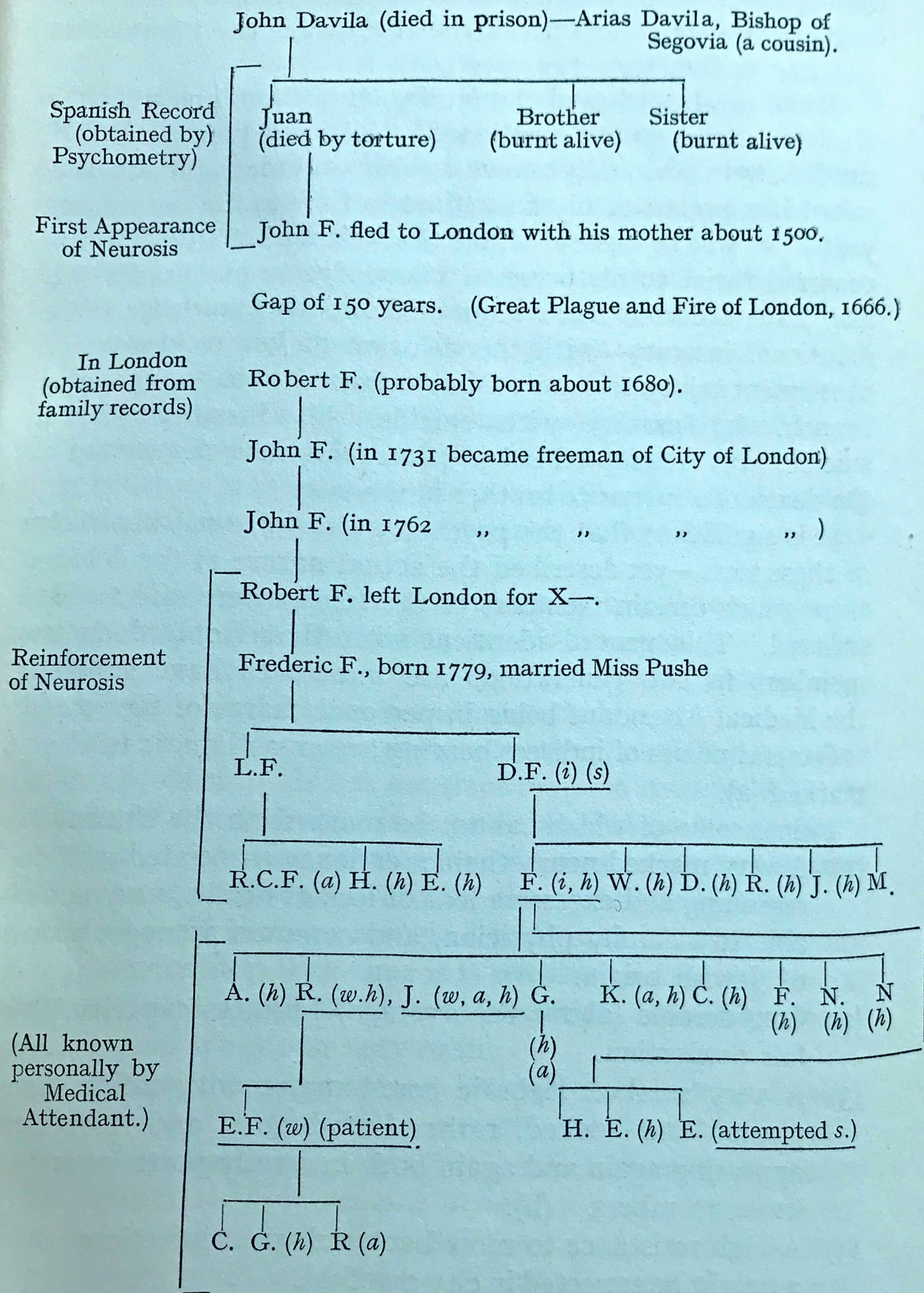
The family remained in London (city-dwellers and apparently merchants) until 1780 when one, Robert, came to X.

Two branches of the family remained in X,—both descended from Frederic, who married Miss Pushe.

The story of Miss Pushe's father has since been proved true. Her father's original name was C. . . . which he changed to "Pushe" for the reason recorded. This fact cannot be taken as psychometric evidence, because the story was known



# FAMILY TREE



NOTE.—In the above Tree the abbreviations are as under :

- |  |                           |
|--|---------------------------|
| (w) writing inhibition or neurosis.            | (a) asthmatical tendency. |
| (h) Hebraic appearance.                        | (s) suicide.              |
| (i) insanity (with delusion of loss of money). |                           |



though not seriously believed in at the time, by both the medical attendant and psychometrist, when the information referring to the story was obtained.

Of the two branches of the family, only those known to the Medical Attendant are mentioned. All subsequent to R.C.F. and D.F. were personally known to him, and most of them consulted him professionally from time to time in the last twenty years. It will be observed that the writing inhibition (w) has occurred thrice to his personal knowledge in one branch. It may have occurred more often without his knowledge. The delusional insanity—with the delusion of loss of money and consequent injury to family—has occurred twice in the other branch. (1) Insanity with suicide. (2) Insanity without suicide. (3) Attempted suicide occurring in a descendant at the death of a favourite brother in the war.

It is significant that the psychometrist—without knowledge of these facts—yet described the actual nature of the delusion from which certain members of the family were said to have suffered. This proved identical with that from which two members in two generations are known to have suffered; the Medical Attendant being in personal charge of the second.

General points of indirect bearing are an asthmatic tendency marked (a).

Points some of which cannot be marked on the chart:—

- (1) A very marked neurasthenic tendency associated with unreasoning and excessive fear of loss of health, very noticeable to a family physician, and common amongst people of Jewish origin.
  - (2) Considerable (above the average) business capacity, in a fair proportion.
  - (3) A very marked Hebraic countenance with sallow complexion and hooked, rather broad nose, and thick lips, appearing again and again both in family portraits and in living members. (h).
  - (4) A high resistance to most bacteriological infections—such as might be expected in city dwellers.
  - (5) A marked melancholic tendency is also very noticeable.
  - (6) As a family they are in no way lacking in physical courage.
- (The persistence of the Hebraic appearance can be explained, on the assumption that it became a dominant genetic factor,



during thousands of years of Jewish intermarriage, prior to 1480 when they left Spain, became Christians, and intermarried only with Christians, for 400 years (12 generations?)

These different points are most convincing as evidence of the probable truth of the Psychometric story.

Further evidence, collected at a later date from historic records, is here given in the Appendix.

The particulars regarding Arias Davila are from Gratz' *Jewish Encyclopædia*, a series of volumes written in German. There is a translation in the British Museum.

The patient is of an impulsive, highly strung, sensitive type, lacking in stability, to some degree. He is very capable in business, but of a retiring disposition, avoiding strangers. He has never shown any lack of physical courage.

It is too early to estimate the permanent effect of treatment, because of the tendency to relapse under stress, in such a case.

Since the treatment, he has recovered completely from the writing inhibition. According to his statements—"He has never had a moment's difficulty since the explanation was given," and also "I have been resurrected."

The recovery from the periodic alcoholic tendency is a more difficult problem. He has not since required treatment for any evidence of Alcoholism. It is probable that he has created a periodically recurring craving for the drug; during the time that he took alcohol to overcome the writing inhibition.

Undoubtedly the psychological treatment has been of very great value to him, with time it is possible that its stimulating effect will fade, and if physical ailments should intervene psychological symptoms may recur.

Though Psychometry cannot be regarded as an established method of scientific procedure, nevertheless it possesses a value in certain selected cases. *Where there is evidence of an underlying neurosis or fear, causing definite injury, it is necessary above all, to know the cause of this fear, if it is to be overcome.* Psychometry gives us a means of investigating the cause of inherited fear, and for this reason cannot be disregarded because of the fact that we have little knowledge of how Psychometric impressions are obtained. It is not, however, the object of this paper to enter into that question.



It is sufficient that it has served its purpose in relieving the patient.

\* \* \* \* \*

## APPENDIX

### SOME PROVED HISTORIC FACTS THAT HAVE SINCE BEEN COLLECTED

#### *Persecution of the Jews in Venice*

A census taken in 1152 showed 1,300 Jews in Venice. An event which probably greatly increased the number of Jews in Venice was the conquest of Constantinople by the Venetians and French in 1204. They went to Venice for business and some remained there.

The right of the Jews to reside in Venice always remained precarious. In 1394 they were banished, but business, especially banking, became so disorganized that they were recalled within a year.

In 1423 all Jews of Venice were forbidden to hold real estate or to engage in certain trades. Other repressive measures followed.

Venice was one of the first cities to establish a ghetto.

#### *The Inquisition in Spain*

During the cruel persecution of 1391, many thousands of Jewish families accepted baptism to save their lives. Of these many were only outward converts and continued secretly the practices of their faith.

In 1478, Isabella was prevailed on by her husband Ferdinand to appeal to Pope Sixtus IV for a bill to reinstitute the Inquisition into Castile. This was granted. It was directed against Jews, Moors and Maranos (lapsed Christianized Jews).

She resolved upon the forcible conversion of the Jews. The latter had married freely into Christian families, including some of the oldest and most distinguished in Spain. Therefore, the property held by the Jews and those families "tainted" by Jewish blood was considerable, and formed the real reason for the virulence of their persecution. Most stringent of all were the measures taken against those accused of "rejudaizing" and in spite of promises of forgiveness to those who confessed, such "confessions" were met with death by torture and fire.



In Castile the Inquisition was formally proclaimed on 2nd Jan., 1481. On 6th Feb., 1481, six men and women were burned at the stake at Seville.

On 17th Oct., 1483, *Thomas de Torquemada*, then 63 years of age, and Prior of a monastery at Segovia, his native city, was appointed the first Inquisitor General. He held the position for 15 years, i.e., from 1483 to 1498, when he died. During that period about 2,200 persons were burned alive, while about 17,000 saved their lives by giving up their property and submitting to lesser penalties, such as civil incapacity, imprisonment and banishment.

The Catalonian cities stubbornly opposed the Inquisition and in 1486 there were riots at Teruel, Barcelona and Valencia.

In 1487 Torquemada appointed Alfonso de Espina Inquisitor of Barcelona. De Espina began his activities on 25th Jan., 1488.

Among the names of the victims given, there is no mention of Davila; the names are chiefly those belonging to distinguished—and wealthy—Spanish families, very few names are mentioned, but there are many examples quoted closely resembling the story given.

### *Juan Arias Davila*

Torquemada accused even bishops who were of Jewish descent, among them being Juan Arias Davila, Bishop of Segovia. His immediate family history is as follows:—

Diego Arias Davila, Minister of Henry IV of Castile, was born of Jewish parents in Segovia and died in 1466. He and his family embraced the Christian faith. He rose to great power and influence, and became the farmer and administrator of the royal taxes.

His eldest son Pedro Davila married Donna Maria de Mendoza, niece of the first Duke de Infantado and a grandchild of Marquis de Santillana.

His second son *Juan Arias Davila* became Bishop of Segovia. Full of hatred against the Jews, he caused 16 of them who had been accused of a ritual murder, to be burned at the stake. It is therefore unlikely that Torquemada's accusation of him carried much weight and there appears to be no evidence that he was proceeded against.



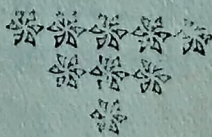
Torquemada and Bishop Arias Davila were both of Segovia and the former would have known of the Jewish origin of the latter.

The Bishop of Segovia would have control of considerable sums of money and a timely visit to Rome, not unaccompanied by gifts, might well have secured him immunity from further attacks.

*Pope Sixtus IV* was named Francesco della Rovere, and was born in 1414. He was pope from 1471-1484 A.D.

None of the details of these historical records were known to the medical attendant or to the Psychometrist at the time that the family document was psychometrized. They were recovered after considerable investigation in the British Museum and elsewhere, at a later date.

It is suggested that the fact that the history of Arias Davila as recorded by psychometry taken in conjunction with the other historic records, is ample confirmation of the whole psychometric story. It suggests a method for research into the problems of inheritance of intellectual faculties which so far has not been explored.









## A REMARKABLE MATERIALISATION

By H. A. V. GREEN

The experiment here recounted in full detail is so remarkable that I think readers of PSYCHIC SCIENCE will be glad to see it. Physical phenomena are not the highest type—but they are the only ones that cannot be referred to “the subconscious mind.”—EDITOR.

The late Dr. T. Glen Hamilton was well qualified by temperament, training and learning for practical investigations of a scientific character. He was a graduate in medicine of Manitoba University and a member of the American College of Surgeons. He had been President of the Manitoba Medical Association and a member of the executive of the Canadian Medical Association. As became a lecturer in clinical surgery at his Alma Mater, he was a skilful operator, and in addition to his work in the public wards of the Winnipeg General Hospital, he engaged in a large private practice. He had an inventive mind, and this with his manual dexterity, resulted in an aptitude for handicrafts, which enabled him to make the apparatus required for any experiments upon which he determined. Photography was his hobby, and by its means he would record those things which delighted or amazed him and those material phenomena which he thought worthy of further study.

Dr. Hamilton was of Scottish ancestry, but his own boyhood was spent on what was then an isolated homestead in the fertile but in winter frigid, North West Territories of Canada. In his manhood he was Chairman of the Winnipeg Public School Board and a member of the Manitoba Legislative Assembly. Thus, to his inherited caution, there was added the toughness which comes to pioneers, who, day in and day out, confront the forces of nature and the scepticism engendered by experience in public affairs. He was an elder of his kirk, and a man, modest, moderate and self-reliant.

As might be expected of such a man, Dr. Hamilton's observations in the field of psychics were always careful and exact. He published records of some of his experiments, but left unpublished a vast collection of records and notes of phenomena which he had observed. It had been his intention to



arrange and publish these latter, but death suddenly defeated the project. Amongst the many series of important experimental sittings, which were recorded but have never yet been printed, there is one which is outstanding on account of the beauty of the resultant phenomenon. It was my fortune to be associated with Dr. Hamilton in his researches during a number of years, and, while the written records on which this paper is based were not made by me, the main facts are still fresh in my memory. This paper would not be written if the notes made at the time failed to coincide with my own recollection of the procedure and the result.

At the time of the experiments in question, Dr. Hamilton was assisted by three female sensitives, all markedly mediumistic. These sensitives are known in the history of his experiments as Elizabeth M., Mary M., and Susan M. Mary M. and Susan M. are related by marriage, but until they met at Dr. Hamilton's house, Elizabeth M. was a stranger to the other two. In addition to the mediums, a small group of men and women were consistently present at the experimental sittings. These comprised Dr. Hamilton's wife, his brother, J. A. Hamilton, M.D., H. A. Reed, an electrical engineer and traffic superintendent of the Manitoba Telephone System, Miss Ada Turner, M.A., a Winnipeg High School Teacher, W. B. Cooper, now residing in Toronto, but then a well-known Winnipeg insurance man, W. E. Hobbs, then a Manitoba Government Surveyor, and myself. Mr. Hobbs acted as recorder.

In my experience, major psychic phenomena occur neither haphazard nor in response to demands. They are apparently the product of planned work, though the status of the workers may be in doubt. Patience, as in all scientific matters, is a virtue in psychical research, and the group which met at Dr. Hamilton's house, if they did not have patience before, acquired it there. In this case the acquisition was not their only reward.

The sittings took place at Dr. Hamilton's house, 185 Kelvin Street, Winnipeg, in an apartment set aside for the purpose. At one end of this room there was, and still is, a three sided plain wooden erection. It is about six feet high. It has no top, no floor and no front, just two sides and a back. In the space between the two sides it was customary for one of



the sensitives to be seated. Otherwise the room was furnished with about a dozen plain wooden chairs—whose innocence of upholstery was forced upon the attention by a prolonged sitting—a number of cameras placed upon wooden supports at different heights and angles in relation to the medium's chair, flashlight apparatus, an electrically operated gramophone, and an electrically operated fan. The two windows were permanently covered over. There was a red light in the centre of the ceiling and Dr. Hamilton carried a small red flash-light. (*See Diagram, Psy. Sci. Oct., 1932*).

After the group were seated, the lights were extinguished, but from time to time during a sitting one or other of the lights was turned on as required, for the purpose of examining the mediums or the cameras.

The sittings extended over many weeks, during which period, "Walter"—the entity purporting to speak through the medium Mary M., chatted and joked in the manner to which previous conversations had accustomed us, but always insisted he was engaged upon a work of major importance. In this connection it may be explained that "Walter" had described himself on another occasion as a mechanic, skilled in the operation of producing ectoplasm. That this was not an idle statement, preceding experiments, some of which have already been recorded in this Journal, had demonstrated beyond dispute.

Detailed reference to the earlier sittings is unnecessary. The writer was present at them and can truthfully affirm that they were as boring as most séances. Good work, the sitters were assured, was being done, but no phenomena occurred to stimulate interest nor any happening to excite imagination. Night after night the sitters solemnly entered their names in the record book, took their seats, and for an hour or two waited for something which never happened.

"Walter," however, had proved so truthful and so adept in the production and manipulation of ectoplasm, that the group believed him when he assured them that they would get something worth waiting for. In this belief they endured the chairs and the hymn-singing, which some of the communicating entities declared they enjoyed. "Walter" never asked for hymns. From time to time he would bid the sitters



sing songs with a good swing to them, be the words what they might.

Presumably for a reason of his own, "Walter" bestowed nicknames on each of the group. Dr. T. G. Hamilton was always "Old Ham," Dr. James A. Hamilton became "Hamish," mispronounced as "Ham-ish," Elizabeth M. became "Ellen" or, when "Walter" was in romantic humour, "Ellen of the Rosebuds," Mary M. was "Dawn" and Susan M. "Mercedes." One of the men "Walter" called "Sunyan," another "Victor" and a third "Ewan," pronounced "E-wan." The reasons, if any, for some of these names have never been clear.

In the beginning of March, 1930 it became apparent, from statements which "Walter" made, that the phenomenon upon which he had been working was nearly due to occur.

On 2nd March, "Walter," speaking through "Mary M.," said: "We are almost through now. I will give you instructions at the next sitting. All is fine, now, and I hope to give you what you are wanting. Next week you will get your final instructions." And again he said:

"It is necessary for you to understand and not mix me up. If you don't follow my instructions it will not be my fault. If you don't, I will not fly off the handle but I will simply go away. Only one person to ask questions at a time and not foolish questions. It may be very detrimental to the medium if this does not come through. I do not want to use her vocal chords in anger. I will speak only softly, so you will have to listen to her. I don't want to break up the sitting but suggest that you go away after Sister Lucy has delivered her message. I will say 'so-long' now."

Then a communicator, who had become known to the sitters as "Sister Lucy," purported to speak through "Susan M."

LUCY: "Good evening. I just have to say that everything is just going fine. If you good people knew *the wonderful surprise that is in store for you*. It is worth all your trouble, all the sacrifices that you have made. I only hope that there will be no hitch. There does not have to be if your control's instructions are carried out. The good friend who takes your notes will have to have his ears open. I am going to make him responsible for the instructions and then there will be no need for anyone to say 'he said this' or 'he didn't say that.' Walter is very anxious; that is the reason



why there is no fun and nonsense with him to-night. You do not realize how anxious he is that this should be put through the way he wants it to be. He will not tell me but wants it to be a surprise."

On 10th July, 1929, Dr. Hamilton photographed an ectoplasmic mass, which had apparently issued from "Mary M.'s" left ear. "Walter" asserted that his voice on many occasions was produced in this mass, and that it was not the medium's normal vocal organs which he was using. This "direct" voice was distinguishable from the medium's voice by its quality and character.

On 5th March, 1930, "Walter," using the direct voice, said :

"I need another sitting before you can get your picture. I know you are all disappointed but you would be more so if it wasn't right. Your medium is all wrong to-night. She is too hot to-night. She is too tense but it is all right. It is not her fault. You cannot get the picture. I want more time and then you must all come . . . and I will have the picture all set. There is a great crowd waiting here to see it. They are friends but they are not within the inner part of your circle."

W.B.C. : "One more sitting and then we will be given final instructions?" (Repeating for Walter).

Walter : "One more sitting and then the photograph after ; just one more as to-night."

Then "Sister Lucy" speaking through "Susan M." conversed with Dr. Hamilton :

SISTER LUCY : "I would just like to impress on you good people the importance of getting another sitting as soon as possible if convenient. It may not be possible before your usual time, but if possible it would be better."

T.G.H. : "Does it get damaged by waiting?"

Lucy : "It is not the matter of waiting. Don't you see it there? I do."

T.G.H. : "No, I don't."

The group met again on 9th March. Portions of "Walter's" conversation with the sitters that evening are reported as follows :

Walter : "No one is to enter this room after you leave it to-night, and don't think I won't know if anyone does enter. If anyone enters this room, there will be no picture. If it is necessary for anyone to enter for any purpose, let me know now."

T.G.H. : "No, no one need enter. The room can be sealed if you like."



Walter : " Seal it. When you enter for the next sitting let all come in together, follow one after the other. I have viewed my picture and I am not satisfied with it but hope the next one will be better. . . . The signal will be with the hand. It will be like this : one (bangs on the table), two (bangs again), three (bangs the third time), fire. Perhaps it will be not so loud as that but that is to be the signal. I want all the gentlemen to remove their coats, collars and ties. I want all the ladies and gentlemen to remove their shoes."

J.A.H. : " Should the gentlemen remove their vests too ? "

Walter : " It would be quite as well to have their vests removed. The person who comes here to look on and witness need not remove his clothes. He will be here to criticize and observe. Only one light must be on at a time. The light on the ceiling is all right. If you use the light in your hand don't have the roof light on. The medium must be sponged off completely and have an entire change of garments. Nothing that she brings with her from her home must she have on at all. Nothing ! I wish every part of her body to be examined. This is only a matter of form. I would like some person who doesn't sit in this circle to be there to do this. You need not tell the medium that she will be there for this purpose. I would like someone not of this circle to be beside the medium when she disrobes and takes her garments off and puts the others on."

T.G.H. : " We have arranged to have the sitting to-morrow night if that is satisfactory."

Walter : " That will be fine. I am glad. To-morrow night will be fine."

Walter : " I think when you lock this door to-night and seal it you should give the key to someone who does not live in this house. Perhaps our secretary should take it."

HOBBS : " All right, Walter, I will."

T.G.H. : " I think we should padlock the door too. Someone might have a skeleton key that could open the door."

WALTER : " It would mystify people. Again, I would like that each one should examine the other person. They could go through each others' pockets, etc., and pick out the dollar bills."

L.H. : " How would it be for the secretary to examine all the members of the circle ? "

WALTER : " No, the scrutineer should do it. You may keep your shirts on, you know, but roll your shirt sleeves up to the elbow. No shoes ; and I would prefer that all stockings be taken off too."

T.G.H. : " Do you want the men to take their socks off too ? "

WALTER : " No."

MERCEDES : " I would feel cold."



WALTER : " Then you may keep your stockings on and see that she has a warm pair of bedroom slippers. (Solemnly continuing), have you got all these instructions ? Mr. Secretary, have you notes of all these instructions ? "

HOBBS : " Yes, Walter."

WALTER : " Now old man, have you got all the instructions ? " T.G.H. then proceeds to run over the details and instructions given by Walter in the course of which one or two points are commented on.

On this occasion " Walter " gave evidence of knowledge acquired by means other than we are accustomed to use. A box containing an electric bell, which could be rung by depressing the lid, had been installed above the medium, Mary M.s' head. This box was placed at such a height as to be quite inaccessible to the medium when she was seated. The medium had taken her seat immediately upon entering and both her hands had thereafter been continuously controlled. The record of what took place shortly after the sitting commenced is as follows :

" Walter," through Dawn, says, " Is all ready ? "

T.G.H. : " Yes, except the cameras are not open."

WALTER : " You will not need them. How does it happen that the bell isn't working ? "

T.G.H. : " I didn't know it was out of order. It must have gone wrong in the interval if it isn't working now. I hadn't touched it purposely."

WALTER : " Well, I couldn't ring the thing. The lid is open too far."

T.G.H. : " Well, something has gone wrong."

WALTER : " When did you try it last ? "

T.G.H. : " I hadn't touched it for some weeks. You know we weren't to touch anything in or near the cabinet."

WALTER : " Well, it is up the tree. Will you please put your hands up and try to ring it yourself ? "

J.A.H. complies with this request, but the bell will not ring and he says, " It is dead."

WALTER : " It is dead—just like you are " (to T.G.H.)

T.G.H. : " Well, I am sorry, Walter, but you told us to leave things alone."

WALTER : " It is quite all right. I wanted to let you know that I had tried to ring it. I intended to signal to you that way and I tried but it would not ring."

At the conclusion of this sitting, the room was locked and a



padlock was also put on the door. The door was also sealed. The two keys were taken away by Mr. Hobbs and Mr. Reed respectively.

The next evening, 10th March, the full group were present once more. There were also present Isaac Pitblado, K.C., LL.D., one of the leaders of the Canadian Bar, Past-President of the Manitoba Law Society, and subsequently President of the Canadian Bar Association, William Creighton, M.D., formerly in the Canadian Army Medical Corps, and Mrs. Creighton.

"Dawn" accompanied by Mrs. Creighton and Miss Turner retired to one of the bedrooms. "Dawn" undressed completely in the presence of Mrs. Creighton and Miss Turner, then put on two garments provided by Mrs. Hamilton. Miss Turner, Mrs. Hamilton, "Mercedes" and "Ellen" were then searched in turn by Mrs. Creighton to ensure that they had nothing concealed about their persons. The male sitters took off their jackets, waistcoats, collars, ties and shoes and were each in turn carefully searched by Dr. Pitblado and Dr. Creighton.

Reports by Dr. Pitblado, Dr. Creighton and Mrs. Creighton were sent with this article.

The record describes what followed:—

At 8.59 Mr. Pitblado and Dr. Creighton together examined the exterior of the séance room door which was locked, padlocked and sealed. The key of the door was produced by W. E. Hobbs, the key of the padlock by H. A. Reed. These were unlocked and the cord to which the seals were attached cut and retained by Mr. Pitblado. Mr. Pitblado and Dr. T. G. Hamilton then entered the séance room and inspected it. At 9.06 Mr. Pitblado's inspection of the séance room being completed, all members of the circle (except Dr. T. G. H. who was already in the room), and the recorder, filed continuously and in order into the séance room, their number and personnel being checked by Dr. Creighton. All had entered the séance room at 9.10 whereupon the door was padlocked and sealed outside by Dr. Wm. Creighton. Mr. Pitblado checked verbally with Mr. W. E. Hobbs the number of persons in the room, namely, ten in the circle exclusive of Mr. Pitblado and Mr. Hobbs.

The circle of sitters, reading clockwise, was "Ellen" and "Dawn" (in the cabinet), W. B. Cooper, T. G. Hamilton, "Mercedes," H. A. Reed, Miss Ada Turner, H. A. V. Green, Mrs. T. G. Hamilton and J. A. Hamilton. Mr. Isaac Pitblado



sat inside the circle facing "Dawn." W. E. Hobbs sat outside the circle at the back of the room, taking notes. There was first a short sitting with "Ellen" as medium. During this, "Ellen" wrote and spoke in trance, and a photograph was taken of the two mediums in the cabinet. At 9.33 p.m. she left the cabinet and the circle was re-formed. "Ellen" took her seat between W. B. Cooper and T. G. Hamilton. "Dawn's" right hand was held by J. A. Hamilton and her left hand by W. B. Cooper. Her hands were placed on a small table in front of her. Mr. I. Pitblado, some time before the photo was taken, placed each of his hands on top of one of "Dawn's." He also, of course, by doing so, touched W. B. Cooper's right hand and J. A. Hamilton's left hand. The arrangement is shown in the photograph. In looking at the photograph, it is to be remembered that many years ago "Dawn's" right arm was severely fractured and badly reset.

In consequence, the joints of the arm are permanently deflected and the arm is of an unusual contour. In accordance with instructions previously given by "Walter," a vacant chair was placed beside "Dawn" in the cabinet. Mr. Pitblado only relaxed his control of the medium's hands on two occasions. On the first occasion he did so to shake hands with "Walter" (i.e., the entranced medium "Dawn" through whom "Walter" was manifesting), and on the second occasion to examine the head and face of the medium. Dr. J. A. Hamilton and Mr. Cooper held the medium's hands or wrists continuously from the re-formation of the circle until after the second photograph had been taken. At 9.52 p.m. the following conversation took place:

WALTER: "Victor, did you bring a man in here?"

VICTOR: "No."

WALTER: "Or a woman?"

VICTOR: "No, I don't do that sort of thing."

WALTER: "Hammy."

T.G.H.: "Yes, Walter."

WALTER: "Did you bring a man in here?"

T.G.H.: "Yes, Mr. Pitblado."

WALTER: "I am glad you said that. I thought I was going to catch you."

EWAN: "Did you bring a man in yourself?"

WALTER: "No, I brought a woman."



At 10.07 p.m. "Walter" said "Ready"—The record proceeds:

Walter, controlling Dawn, bangs the table with her hand, at the same time saying "one" and follows by similar procedure with the hand at about two-second intervals, at the same time saying "two—three—fire." Upon the word "fire" T.G.H. presses the button to fire the flash."

When the sitting was over, Dr. Creighton outside cut the cord containing his seal and unpadlocked the door, whereupon the sitters all filed out and were checked as to numbers by Dr. Creighton. The men were then immediately inspected by Dr. Creighton and the ladies by Mrs. Creighton.

T. G. Hamilton and I. Pitblado withdrew five plates from the cameras and took them to the former's photographic dark room, where two of the plates were immediately developed in the presence of Mr. Pitblado and the writer. The plates and films from the other cameras including the two stereoscopic cameras were developed subsequently.

The photographs revealed, seated in the chair by the medium "Dawn," a large mass of teleplasm roughly modelled into the shape of a human trunk and head. Set clearly and distinctly in the head is a face of surpassing beauty. The negatives from all the cameras showed the teleplasmic figure, but in each case, of course, from a different angle.

Annexed to the original are (a) a letter from T. G. Hamilton, M.D., to L. R. G. Crandon, M.D., dealing with this sitting; (b) Report of the sitting made by Isaac Pitblado, K.C., LL.D.; (c) Report by William Creighton, M.D., (d) Report by Mrs. Creighton. [These are not given here as they merely repeat details of this report.—EDITOR.]



## SPIRITUAL LAW IN THE NATURAL WORLD

By J. D. BERESFORD

Précis of a Lecture given at the British College of Psychic Science, on Wednesday, 6th November, 1935. Mrs. Hewat McKenzie in the Chair.

I am to-night going to speak quite specifically about the question of healing. There are a great many schools of healing about at the present time, but I so very much do not want to say that I belong to any of them, because I deprecate this question of faith healing, spiritual healing, psycho-therapy (call it what you will), becoming sectarianised. I do not want people to believe that their own particular method is not only the best, but the one and only method. If we are going to make any progress in the examination of the general practice of such a very vital thing as spiritual healing, we ought to come to it with as open a mind as possible.

It is a subject that all the world ought to know about, and everybody of every shade of opinion and religion must look behind the general explanation of the thing, the local and particular explanation, to what lies behind. Only by doing this can we arrive at any understanding. I use the word "explanation" but we must admit at once that there can be no real explanation. It comes into that category of things which is not explicable in any material terms whatever. When we speak of the spirit, or the action of the spirit, we are speaking of something that is non-material and we cannot explain it in material terms. What we can explain is the effect that it may have, and how we may prepare ourselves to make these effects more powerful.

It is, of course, assumed by the Roman Catholics that every miracle worked at Lourdes is the result of the direct interference of God with His own laws. That is to say, that He has ordained natural law, and now and again decided to break it for some reason which we must not question. That I cannot accept, and I am going to give you a very curious case of this miraculous healing just to show you how quickly sometimes the thing works.



I was lecturing a year ago at Bexhill, and in the front of the audience there was a Dr. J., nearly eighty, and quite blind, but a very able man who had been a very well known General Practitioner. After I had spoken, he got up in the audience and said, might he give a case of his own. He was strongly inclined to be sceptical about this matter of healing, and I think he rather posed that case as an example that it could be due not to natural causes but to something entirely beyond our understanding. The case was this:

A young woman of eighteen had had a club foot from birth and naturally—I say 'naturally' though it is not always natural—she did want very definitely to be healed, and it was suggested to her that a surgical operation could make her foot at all events very very much better. She consented quite willingly and went to the Nursing Home; the surgeon came, and Dr. J. was the anaesthetist. The patient was given the anaesthetic, but when the foot was uncovered for the operation the surgeon found that somehow or other, his job had been done for him, and the foot was perfectly normal. It was an amazing thing. I may add that the sequel rather amuses me, because he and the surgeon were so dumbfounded that they did not know what to do, and finally decided to put the foot in plaster of Paris and keep it there for a time.

I hope to return to that case and attempt some kind of explanation, but before I come to that I want to consider our title in its direct relation to this lecture.

You see, we talk of natural law. Science has been studying natural law now for quite a long time, for the last two or three hundred years quite seriously, and what I mean by natural law is the definite relation between cause and effect of such a kind that it can be foretold; which is to say that knowing the cause we can foretell the effect. Natural law has reached its furthest point perhaps in the matter of astronomy. As you know, it was gradually evolved. We had Copernicus and Galileo. Newton laid down laws which served for quite a long time. They were laws which worked out exceedingly well when we began to foretell eclipses, etc., simply on the basis of his mathematical formulation of astronomical laws. It worked exceedingly well, but not perfectly. There were various things that could not be

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explained by Newton's laws. And, after him, Einstein. Einstein has gone still further. He has in effect upset Newton's laws, but by adding to them rather than by attributing them to other causes. But the explanation is still not perfect. We are dealing with something which will explain everything so well for ordinary purposes that we do not really need to bother about them, but astronomers know that we are not yet absolutely certain to a fraction of a second as to what will happen. We may grant the inefficiency of our instruments and our observations, but we must still admit that we have not arrived at the complete explanation of all these phenomena.

In that subject therefore you will see there is still just a chance of what we may call spiritual law upsetting our calculations. Astronomy as we know it, deals with what we generally call inert matter, though when I say "inert matter," I mean matter in which consciousness and life are expressed at their very lowest. I believe that there is no such thing as dead matter. It is a contradiction in terms. Wherever there is matter, in whatever form, there must be an element of life and consciousness. Now when we are dealing with that inert matter, we can formulate laws that are very very nearly accurate, but when we come to the other extreme, the human being, we find that we cannot at present lay down those natural laws with any approach to certainty.

Biology was the great popular science in the nineties. It came as a result of the teaching among others of Darwin, Huxley, and Professor Haeckel. The last named was writing at that time "The Riddle of the Universe" which said, "We know nearly everything that is possible to know about life." Nearly forty years later we find that we know far, far less about life than Haeckel thought we did forty years ago.

Life in its highest form—that is to say, associated with consciousness—we cannot get within any scheme of natural law. Medicine will give you to a certain extent rules of cause and effect about the development of illnesses, and they apply to the majority of cases, but even those are not infallible.

There is the question of cancer, one of the things which medical science at present, and biology generally, is still unable to account for, and I believe it is one of the things that



is must susceptible to treatment by faith healing, by suggestion, by this, that and the other method.

I read a case once which I cannot vouch for, as I got no further particulars of it. A woman in hospital, suffering from internal cancer, was put on the operating table. When the surgeon opened her they found it had gone much too far—a perfectly hopeless case, and so she was sewn up and taken back to the ward. When she came to, the nurse who was with her thought, “Why should I tell her this? She has only got a day or two at most to live.” Wherefore when the woman came to from the anaesthetic and made her enquiry the nurse told her that the operation had been entirely successful, and that she would be out of the hospital in a fortnight. And the woman *was* out of the hospital in a fortnight!

As some confirmation of this I may add that when I was speaking, about six months ago, to another group of people, my Chairman afterwards said from the platform that he had known three very similar cases. In fact, there cannot be any sort of question that these things happen. But why and how do they happen?

We have been rather apt to regard faith as the principal agent, and I do not doubt that faith does play a very considerable part. But what does faith mean? It is another of those terms like life or consciousness or love that we cannot define in material terms. What we *can* understand to a certain extent is the effect that faith has upon the individual. To have faith in a thing means that you are not judging it. When you love a person you do not judge them if you love them truly. “Love is not love which alters when it alteration finds,” as Shakespeare said. Faith means the submission of the intellect, and with that submission there is generally a feeling of emotional happiness and peace. That is the real faith, but to get faith is no easy matter. It is no good to say, “I will have faith.” That represents an exercise of the intellect and the mind, and it is the mind and the intellect that have to submit. The intellect and the mind have not to be the ruler when you come to matters of faith. They have to be the servants. They have to be the slaves of that emotional belief in *something* which will put the patient in the right state of mind to be cured.



What particular thing you have faith in, does not seem very much to matter. If something in you can believe, in anything almost, the right condition will be achieved. And it is obvious that the easiest thing for nearly all of us to believe in, is divine interposition—the divine help, the divine power. We have been taught that all our lives, and when in certain emotional conditions we suddenly realise that we are no longer saying, “I believe this and that,” like a lesson learned, and instead really feel it within ourselves, then the right condition is brought about; wherefore most of the real miracles (most of what we call miracles are not miracles at all), are attributed to religious teaching, when a person in the right atmosphere has this willingness to submit to something greater and stronger than himself.

You find the same thing happening with cures under hypnotism. I do not advocate cures under hypnotism, but there is no question whatever that some very remarkable phenomena are produced by it. A cold iron will raise a real blister which can be pricked, will contain water, and exhibit precisely the same characteristics that we should expect if a red hot iron had been laid upon the arm. That is not healing, of course. It is the reverse. But my point is that the intellect, the mind, is no longer in action when the thing happens.

And I would suggest with regard to the case of Dr. J. about which I told you—that that young woman went to the operating table with an inner faith—a faith that went through all her personality—that when she woke up from the anaesthetic she would be cured, and the very last thought that was in her mind just as that mind was being put out of action by the anaesthetic, was this belief that her foot was well. There again, you see, that her mind, her intellect, was no longer in supreme control. And I think that that is an absolutely necessary condition.

Now that is all very well as far as it goes. Very simple, perhaps, and very elementary, but what we want to know is how is it possible for an enormous change in the cells to be brought about in three or four seconds? It has happened again and again at Lourdes. In one case a fibroid tumour weighing 25 lbs. was almost instantaneously dispersed when the woman was in the grotto. When cures of this kind take place at



Lourdes—they are not more than one in ten thousand—they are always accompanied by very great pain all over the body. It only lasts two or three seconds and then, as I say, the most extraordinary things get done with what we call matter. We can only conceive it as a possibility if we are willing to assume what is the main subject of my lecture—that natural law is entirely subservient really to an over-riding spiritual law of which we at present know hardly anything. I personally now assume that as a fact.

I think you will find in other directions, too, that queer things do happen simply as a result of the over-riding spiritual law, manifesting itself through natural law to a certain extent, but at the same time upsetting our opinion of what natural law is.

I said a little while ago that we cannot dogmatise about natural law. We have not sufficient grounds or experience to decide that there is one inviolable natural law. Even if this spiritual law *can* manifest itself in this kind of way, then we have to assume, scientifically, because there is no other way of explaining the facts, that it can entirely control, for the time being at all events, all the causes and effects that we put down to natural law. In one moment it may upset all our ideas of what matter is.

And what is it, after all? We do not know yet. We do know that it is without substance. Even the mathematical physicist, Sir Arthur Eddington, tells us that the basis of all matter is spiritual. He says in his last book, "I assert that the nature of all reality is spiritual, not material, nor a dualism of matter and spirit."

So you see that when the spirit can work through such a subtle instrument as the human body it can upset what we have come to regard as natural law. The physicists, by the way, have practically given up the law of cause and effect. They say it is only a question of probability. The probability may be very high, so high as to be almost a certainty, but never quite.

Now can I give you any idea as to how we can make ourselves the instruments of the spirit? To me that is the most fascinating subject in the world. In the wisdom of the East we find that men have in the past made themselves, as it were,



the instruments of the spirit so that those who are able to do so perform miracles. We know in our own Church that Christ, who in calling himself the Son of Man implied that He had deliberately assumed all the handicaps of the flesh, could perform miracles not only of healing but of stilling the storm, turning water into wine, instantaneously creating the loaves and fishes, and so on, yet, he tells as quite definitely, "These things that I have done ye can do also ; and greater things can ye do." We are a little too apt when we read the New Testament, and read of Christ's miracles, to assume that He was simply God. I prefer to assume, as He said Himself, that he was a man with all the handicaps that we have, but that he was able to overcome them because he had made himself an instrument of the spirit. Also, I believe what He said about faith—the faith that could move mountains. That I believe was literally true, because if you reach a certain stage you can make yourself an instrument of the spirit and that spirit can work through you to do anything whatever with matter. But how? Have we any kind of guide whatsoever as to how we can make ourselves instruments of spirit?

I just mentioned to you the wisdom of the East ; you will find there that by a lifetime of devotion and effort you can get very far. And the direction in which we should work is, in the fewest possible words, the integration of the self. We all know how many selves there seem to be in our own personality. We hear a lecture or a sermon and we go home filled with the highest resolution ; we are lifted up because we are inspired by what we have heard. But the next morning we are an entirely different person. We realise it ourselves, with regret perhaps, but there it is ; a far more material person has taken possession of us while we are asleep. But the fact remains that we do know many, many personalities within ourselves. We realise that we have moods and in some moods we are not the same person that we are in another mood. In one mood we feel love and in another hate. In one we feel fear and in another faith. (Those are two antitheses that can never be brought together in the same body—faith and fear, hate and love.)

Well, if these selves known to us are so many and appear so powerful, what are the selves that we do not know? Because quite obviously we must believe that there are selves that are



not known to us. There must be some self that is susceptible to suggestion, as in the case of hypnotic experiments—that can do strange things with the cells of the body without our knowing about it. So we have to admit, the more we know of it, that there are many many selves within us, and that those selves are not in harmony ; but in conflict.

Now, if we are to become great mystics, or if we are to become great teachers, it is necessary that all those selves should be integrated, thus achieving a unity within the self. It is the hardest thing in the world to do. Many people try it ; nearly all fail. It requires a lifetime of devotion and effort to achieve that, but I think myself that we may assume that that integration of the self, the unity within the self, is the only thing that can make us the instrument of the spirit.

Is it not possible, going on from that, that what happens in cases of faith healing and spiritual healing of all sorts is that there is a temporary integration of the self which permits the spirit to work through us and influence all the cells of the body ?

What happens is that for a moment all the selves of that one person are in harmony, whatever he may be, singing in unison, as it were, and the moment that happens then the person becomes or can be made, the instrument of the spirit which can then manifest its supernal strength through the physical instrument. I believe that that is the one and only explanation. It is not, of course, an explanation in the full sense of the word. It does not possibly help us very much in the technique of faith healing, but if we assume that, then I think we can go on from it presently to develop many more modes of faith healing, and it will help us to understand far better the kind of mentality and the kind of temperament that are susceptible to these methods. As I have said before, I do not think we all are susceptible. I do not think that I am. I have been lame since I was three years old. My father was a country rector, and we had been staying away when this happened, and I remember perfectly well being driven back home with this lame leg of mine—it had then been lame about a week—and being excited and pleased at the thought of showing it to the people at home who had not seen it. It is the natural reaction of the child. A child loves attention and interest of all sorts and kinds. It likes to be the centre of things, as I had been since this thing



had happened to me. the sudden failure of this left leg had made me a centre of interest such as I had never been in my life before—and that pleased me, as it would please any child. I did not realise then the handicap it might be.

Now when I became interested in this subject I thought what a lovely thing it would be if I could cure myself, so that I might get up on the platform and show myself as a living example of what faith healing could do. Well, I tried very hard, but I was never able to get to that condition in which any active intelligence was put out of action. I suppose it is still possible, but it seems to me that it would be necessary by some means or another to change that "something" in me which is still there, and still regarding my lameness as a thing to be desired. We are such complicated creatures, and so long as we remain complicated, so long as there is conflict within the self, we shall never become great mystics or teachers. Now we are all agreed the healer must have faith, but something still greater must be added which is, I believe, the power of love. For that is the greatest power in the world. It is the power—if it is exercised simply, without any afterthought, without regard for any reward or profit to one's self—which can effect that temporary integration of the patient I have assumed as being essential.

And I feel that the first rule in life of any people who are going to take up faith or spiritual healing of any kind must be to cultivate this real feeling of love for humanity as a whole. Until that is really felt, really expressed, until it is the essential thing in the teacher's life, I do not think we shall get very far, but I do believe and I do hope that that is the direction in which we are progressing at the present time.

I feel that we, humanity (which is, I suppose, the best expression as we know it of consciousness and life), is very very young as yet. I believe that we in this twentieth century are only just at the very threshold of things of this sort. We are only just beginning to appreciate that spiritual law we talked about, that spiritual law that is so all-powerful. But in the years to come—it may be many hundreds of years—that law will be able to manifest itself through us in ways of which we at present hardly dream, and can hardly imagine.

Indeed, with our minds built as they are at present, it is



impossible for us to conceive what results this spiritual law may be able to do for us in everyday life. And what we have to do, what we ought to do, is at all events to try as far as we can, in every kind of way, to help that new condition to come into being. And we can do it in the simplest way by this cultivation of love for humanity as a whole. Finally, I believe that by that means, and by that means only, we shall become masters of this healing power which is undoubtedly there for us to use if we knew how.





## LIFE AND ITS MANIFESTATIONS

By H. A. DALLAS

What Life is no one can say ; but science has taught us what it is *not*. Sir Oliver Lodge writes : " I maintain that Life is *not* a form of energy, that it is not included in our present physical categories, that its explanation is still to seek." (*Life and Matter*, p. 133). How do we know this ?

Light and heat can be transformed into one another and into motion, but life cannot be transformed into light or heat, or any similarly convertible force ; light and heat may be described as modes of motion, not so life. In the work above quoted, Sir Oliver points out that, although not convertible into the other modes of energy, it is closely related to them, for life guides and controls the energy in matter.

If life were convertible into these other energies, the reverse would also be the case. Light can become heat and motion. Motion can become light and heat, but light, heat and motion cannot become life. It has, so far, been impossible to obtain spontaneous generation from particles of matter which do not already contain living germs ; no application of heat or electricity has resulted in the quickening of matter which is not thus impregnated. If this result were obtained, however, we should still have no proof that life is merely a mode of motion ; we should only have proved that man can produce the conditions under which it is possible for life to manifest.

When life has manifested, unlike light, heat, electricity and motion, it tends to become more and more complex and formative, it is differentiated, it makes matter take various forms, it propagates. As Sir Oliver says : " It is a guiding and controlling entity." " It appears to belong to a separate order of existence."

Although we cannot define life, we can observe and experience it and thus we may acquire some real knowledge concerning it. It *seems* to be the crowning glory of creation, that for which other forces have prepared the way. One instance of this must suffice. By careful observation, geologists have discovered remarkable indications of the preparatory processes for the advent of life. The geological strata of the British



Isles are like the pages of a book with its edges turned upwards. In the far west, in Wales and Cornwall, we find the earliest pages of the volume, and in the London clay the later pages appear. Between these two chapters we can trace in the outcrops of soil and rock the various stages of development which have made the later stages in manifestation of life possible.

The granite rocks in Cornwall and Wales belong to Chapter I of this volume. They are the oldest formation. They tell us of a time when the earth was a molten mass, the crust cooler than the interior, and lava flowing forth through the cracks. These rocks, formed by the action of fire and hardened by pressure, were incapable of sustaining any living thing; but lava makes a rich soil, and supplies elements which vegetable growths can utilize.

Professor Pritchard wrote: "With my own hands I obtained all the elements which I found in a grain of wheat and in an egg, out of a piece of granite and the air that surrounded it."

These elements, however, had to be wholly decomposed before the smallest lichen could grow upon them. Dr. S. Hunt has told how this must have been effected—namely, by the condensation of gases, which would result in "the earth's cooling crust being drenched with a heated solution of hydrochloric acid, whose decomposing action, aided by its high temperature, would be exceedingly rapid." These primeval showers purified the air by the same process which made the rocks a fitting soil for vegetable life, providing it with the salts necessary for both vegetable and animal life.

Vegetation of an abundant kind appeared, as we know, during the carboniferous or coal-making age, purifying the atmosphere for mammalian life—that chapter of our earth's history without which our present industries would seem to have been quite impossible.

This is only one example, of course, of the preparatory process without which life, as we know it, would have been impossible on the earth.

It is very significant and indicative of design, of anticipation for a manifestation of which at the earliest stage there was no sign.

But Life itself, whence came it? To say with George Mac-



donald that it came "Out of the Everywhere into Here" explains nothing. St. John says, "In him was life"; and we can trace it no further back than that, "In the beginning God," and "in him was life."

Life, as we have observed, guides and controls physical forces; but is life guided as well as guiding? Observation leads us to the conclusion that life is guided by Intelligence, by Mind: this is obvious when its later developments are reached.

We observe that the Intelligence which manifests in life, although infinitely beyond our comprehension, is in some respects akin to the intelligence which we experience in ourselves. Human intelligence exhibits purpose and design, the Supreme Mind exhibits the same; in both this purpose becomes increasingly apparent in creative activity.

Thus we arrive by observation and experience at a recognition of Infinite Mind as the origin of life and the guide of life's forces. This conclusion is a strictly logical one; for, as Lord Balfour has said: "I hold that a living God is actually required by science unless we can be satisfied with the conclusion that at the root of every rational process is an irrational one, of which Reason itself is the product."\*

We said that the manifestation of life *seemed* to be the crown of evolution for which all the previous physical changes were a designed preparation, but we now see that there is something more, something over and above Life which is involved in the design, and that is Intelligence. Life associated with Intelligence is the most amazing achievement. Without intelligence, Life would be like a deaf and dumb mute, unable to perceive or utilize the marvellous resources in nature. But have we yet reached the climax, the very crown of the whole process when we recognize Mind both as a source and product?

At the outset we said that we can know something about Life by observation and experience; observation and experience lead us to the realization that when life manifests Mind and Intelligence, it reaches a far higher level than in its lower developments, and that lower made the higher possible and had the character of designed preparation. But both observation and experience show that Intellect can be devoid

\* Foundations of Belief.



of moral values ; a highly developed intellect may be associated with a cruel, and morally repulsive character. A loveless Superman is a monstrosity ; a world in which such a race should become paramount would be a hell upon earth. There is, then, something greater than Intellect, something without which both Life and Reason are incomplete.

No better name can be found for this than Love, if we use that term as an equivalent for the noblest idea of human character.

So we are brought by observation, and surely also by all the experience we have of human nature and its effects in social life, to the ideal of Jesus Christ ; to him " Whom the world with most amazing unanimity owns for its spiritual pattern and leader."\*

He said that he came that we " might have life and have it more abundantly." Does observation justify that claim? Has mankind gained more in the highest values of life through his coming? Can we hesitate how to answer?

If we could eliminate from history and from our present conditions everything definitely connected with Jesus Christ, every development in art, in science, in social activities, which has either sprung directly from his influence and his ideal, or which has been rendered more beneficial through that influence, what would our present world be like?

The Christ life has been hampered, and his ideals have been perverted by human ignorance and selfishness, but wherever they have had sway, life has risen to a higher level, and the human soul has revealed a capacity for nobility in comparison with which mere intellect must take a lower place.

Life and intelligence united to the spiritual quality exhibited in Christ and promoted by his influence may be claimed as the true Crown of evolution ; and there is no limit to the progressive manifestations to which this Life may attain.

There is another conclusion, moreover, which we must draw from these observations. We traced life back to its source in God, we recognized that there must be Mind and Intelligence of a high order in that source whence originate Life and Reason ; by the same logical process we discover that from God moral beauty, love and justice, all the qualities

\* Phillips Brooks.



which give to life and intelligence its supreme value must spring, that in short, God must be what Christ affirmed him to be, Perfect Love, Perfect Goodness, "Light in whom is no darkness at all." Other great men have said this also, but Christ exhibited in his own character and Person the truth he proclaimed.

"Every man's power is his idea multiplied by and projected through his personality."\*

It is because Jesus projected the revelation of Love and Goodness through his personality that he has revealed God, as no mere words do. Canon Raven, speaking at Bradford some months ago, said: "Only in Jesus is expressed to the uttermost that which the Creative energy in the Universe also reveals—perfect Light, Life and Love."

Creative energy can, however, only be claimed as revealing this Perfection—as revealing Life, Intelligence, and Love, if we observe the process as a whole and recognize its trend as "toil co-operant to an end" perceiving that End as the culmination of the process, we are led to the logical discovery of Life, Intelligence, and moral attributes, in the Source of the whole development.

If we insist on isolating certain episodes we are confronted by problems which raise the question, Can this be consistent with a beneficent Purpose in Creation?

This method of isolating experiences is not, however, one which would be justifiable in any other line of research, and must lead to mistaken conclusions: it is neither scientific nor rational. It is a method likely to be adopted by those only whose thinking is done on a basis of superficial knowledge. Many can now obtain a superficial acquaintance with facts, and the poet Pope warned us long ago that a "little learning is a dangerous thing." It is dangerous only when it induces the learner to believe that he is thus adequately equipped for drawing important conclusions.

"There are many who think that belief is an easy thing to attain to, and to hold. . . . On the contrary, unbelief is the easy thing, the thing that requires no thought at all, or only surface thought."† This statement does not mean that

\* Phillips Brooks.

† "Guidance from Robert Browning in Matters of Faith," by John A. Hutton, M.A.



honest doubt is necessarily the result of superficial thinking; but it expresses a fact which will be readily assented to—namely, that the faith which is the outcome of earnest study and deep reflection is much more difficult to attain and more deserving of attention than the doubts of those who have neither studied nor thought deeply.

We know that analysis is easier than synthesis ; to pull down is easier than to construct. If it is necessary, as it is, for a thinker to analyse and to demolish, it is even more important that he should be able to co-ordinate facts of knowledge and experience and to synthesize on the basis of this knowledge.

An essay by Sir Henry Thompson, Bart., F.R.C.S., M.B., published in 1903\* is valuable chiefly as an example of the scrupulous patience and diligence with which subjects of vital moment ought to be studied. In his Foreword he wrote: "The following essay was designed to attain, by a carefully-made induction from available data, some more certain assurance, however slight, than heretofore existed respecting the nature of the 'Infinite and Eternal Energy from which all things proceed,' and the influence which it has exercised on Man throughout his long career on earth."

The essay was published after twenty years of careful study. The author affirms at the close that he was "assured by evidence," which nothing could shake, of the "Power and Wisdom" which exercises an "absolutely beneficent influence," of "Infinite Power and Wisdom over all living things, of every grade, which exists within its range."†

This reference to Sir Henry Thompson's essay is made in order to support the contention maintained in this article, which is, that doubts based on isolated facts in nature, in history and in life, are of small importance, or would be if they were not "dangerous" because easily assimilated: and that belief in vital truths is most firmly rooted when it is grounded on extensive knowledge, and is the result of a firm and large grasp of facts of science, of history and of human experience. Specialising, however valuable in some respects, does

\* This essay appeared in the *Fortnightly Review*, March, 1902. It is now little known and probably out of print. F. Warne & Co. republished it in booklet form in 1903.

† Ibid. p. 85.



not tend to facilitate acceptance of this large grasp of facts or the appreciation of their significance.

Pessimism is likely to be produced by a narrow outlook ; it is apt to be retarded as due to facing facts, whereas it is the result of facing only a limited set of facts ; and not acting on the wise advice once given by a student who certainly did not lack the courage to face facts, but who had a breadth of view based on wide knowledge.

"Only let them follow fearlessly wherever truth may lead, and beware of pre-constructing from too few factors their formula for the sum of Things."\*

\* F. W. H. Myers.

[This article was written before the publication of *The Mysterious Universe*, by Sir James Jeans. In that important and valuable book he writes : "Mind no longer appears as an accidental intruder into the realm of matter ; we are beginning to suspect that we ought rather to hail it as the creator and governor of the realm of matter." ] H.A.D.



## THE NONA-ROSEMARY LANGUAGE-TESTS

The following is a *résumé* of the lecture given by Dr. Frederic H. Wood on Dec. 6 last, to the members of the International Institute for Psychical Research, at Queen's Gate Hall, Kensington. Mr. Shaw Desmond presided, and referred to his personal contact with the Rosemary Circle at Blackpool, and his conviction that the Lady Nona (Rosemary's guide) was a real personality.

Added interest was given by the independent testimony of Mr. A. J. Howard Hulme, of Brighton, who has devoted nearly five years to the translation of Nona's language-tests of Ancient Egypt, discussed in *PSYCHIC SCIENCE*, October, 1932. For the lecture Mr. Hulme had prepared twelve plates dealing with a few of the 600 odd phrases recorded and translated down to date. These plates, one of which is reproduced in this issue, had been photographed for lantern-slides by workers at the Institute, and were shown on the screen at the end of the lecture, Mr. Hulme adding further comments on the translations, and his own discoveries of the hitherto unknown speech-idioms, vowels, and grammatical forms of the Eighteenth Dynasty Egyptian language.

Dr. Wood began with a brief outline of the history of the Rosemary case. His weekly sitting with this medium (whose photograph appeared in the October, 1934, issue of *PSYCHIC SCIENCE*) began eight years ago. After a year's preparatory work, the circle contacted "the Lady Nona" in October, 1928.

The lecturer claimed that this guide had established two important facts: first, proof that human individuality persists for at least 3,000 years; secondly, that Rosemary's case was definite evidence for the truth of reincarnation, she herself having lived in Egypt as a contemporary of Nona, some 1,400 years B.C.

As to the first, we might now regard ordinary survival as proved, but extended survival after many thousand years was more difficult to prove. Earth-memories soon fade. In Nona's case they had faded long since, but, by a process we as yet could not understand, she had revived them in order to bring to the world some evidence it could not ignore, to show



that human life and individuality persist. Nona claimed that the memories of all our Earth-lives are stored in the subconscious self, but the revival of Rosemary's own memories of her Egyptian incarnation were the outcome of her psychic development, and of her association with Nona. Together with memories of incidents of that incarnation, said Dr. Wood, had come the recollection of the language then spoken, fluent in Nona's case, but occasional and fitful in Rosemary's own memories, which, the medium maintains, have a *personal* character quite distinct from the memories and language-tests transmitted by Nona. Among recent developments were occasional "spates" of rapid and fluent Egyptian, apparently spoken by "Vaula," the Egyptian personality of Rosemary: and one example was recorded where "Vaula" protested to Nona, in Egyptian, about the protracted length of a sitting; to which Nona replied in English, explaining the situation to Dr. Wood. Speech in either language appeared to be governed by distinctive "vibrations," as Nona said. When the Egyptian vibration was active, both medium and guide apparently found some difficulty in speaking English. Conversely, when speaking English, with the "Egyptian vibration absent," even Nona found a difficulty in replying to Mr. Hulme's postal queries in Egyptian, though she answered them readily enough at other times. This, the lecturer pointed out, was a new fact for Psychic Research, for which a reason would probably be found in days to come.

Dr. Wood then recalled the story of Rosemary's former life in Egypt as the Syrian maid Vaula (first published in *PSYCHIC SCIENCE*, July, 1934). It had taken three years to convince him that Nona was indeed the personality she claimed to be, viz, the Babylonian wife of Amenophis or Amenhotep III. It had taken another three years to establish proof of Nona's claim that Rosemary was indeed Vaula, now living again. These two facts, he held, were now demonstrable from the language-tests, apart from the vivid "Vaula" and "Nona" memories of ancient Egypt, all recorded by him in detail as they were described in partial-trance by or through the medium.

The Tell El Amarna tablets (1887) revealed that this Pharaoh's Babylonian wife had mysteriously disappeared.



According to Nona herself, she and Vaula together were drowned in the Nile. Vaula, a young girl of high parentage, was captured in a raid upon Syria, brought to Egypt, and placed under Nona's protection as a temple-virgin at Karnak. Dr. Wood recounted some of the evidence for this part of the story, shown in the temple-songs, ritual, and dances demonstrated by Rosemary when in partial-trance. Interspersed with these memories were many language-tests obviously not given by Nona but by Vaula, the subconscious personality of Rosemary. The lecturer quoted an example recorded on May 17, 1934, and played on the piano a fine harp-tune Rosemary had then hummed for him to record in musical notation. It was part of a "Vaula" memory of an Egyptian funeral procession, in which the cortège went from the temple to the Nile, "where," said Rosemary, "the body was then taken on a boat to its destination." At this point in the narrative, the medium had suddenly said, "Write down the word *Hoo-léht*." Two other phrases followed immediately, "*Don(k)-gáhn*," and "*Doo-léet*."

Mr. Hulme's Egyptian translations showed that the first, "*Hool-éht*," could only mean "an upland tomb." Following the medium's reference to the destination of the body, this phrase proved that in reviving the memory "Vaula" had also recalled a word of the ancient language. The other two phrases were even more remarkable. Translated as "Thy life makes us silent . . . and makes weary (or weariness)" they suggested a curious parallel to phrases of our 90th Psalm:—"Thou turnest man to destruction," and again, "yet is his strength labour and sorrow." The lecturer suggested that here they appeared to have tapped part of the Egyptian funeral liturgy, probably known to Moses, to whom was attributed the authorship of the 90th Psalm. The parallel was suggestive, and he commended it to the attention of Biblical scholars.

Another "Vaula" memory had a special interest for Freemasons. This was when Rosemary recalled the gestures and movements of one of the temple-dances, one figure of which was an exact duplication of a masonic symbol of the third degree, which he, being a Freemason, at once recognized, though the medium was unaware of the fact. It suggested

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that the principles of the Masonic Order, together with the symbols still in use, were probably derived from ancient Egypt, along with many other usages in the temple of Solomon. To critics who might suggest that these speculations proved nothing, the lecturer would insist that the cumulative evidence could not be ignored.

The memories were supplementary evidence, but the language-tests alone had proved the case. Here was an ancient tongue no living person could speak, and very few could write, since only its consonant outlines were known, even to scholars. Dead and forgotten for centuries, partially reconstructed from the Rosetta Stone since 1799; imperfectly understood, its vowels unknown, its colloquialisms lost: yet, when psychic conditions were favourable, this dead language was spoken through the medium, fluently, naturally, and consistently. Mr. Hulme had found the same usage of grammatical forms in phrases spoken in 1935 as had appeared in 1932.

What conclusions could they draw from this remarkable case of xenoglossy? Was it a miracle? Yes, in the sense of being a wonder. Was it unique? Yes, in two ways; first that it was xenoglossy of the oldest language known, and secondly that by a favourable combination of circumstances it had from the beginning been systematically recorded and translated and was the most voluminous and exhaustive case of xenoglossy on record. Was it telepathy? How could it be, since no person living could speak ancient Egyptian? Was it "an uprush from the subliminal," or subconscious activity? If so, whose? Was Lady Nona a secondary personality of the medium Rosemary? Not so, for the xenoglossy had proved them to be separate individuals, sometimes manifesting by the language-phrases an opposition of desires and wills. Therefore, the only conclusion he had been able to draw from his seven years' continuous study of this strange case was that it proved the extended survival of Telika or Lady Nona, and the survival and reincarnation of Vaula as Rosemary.

At the conclusion of the lecture, Mr. Howard Hulme gave an interesting report of his collaboration with Dr. Wood. Most of the work had been done through the post, but on three occasions Rosemary and Dr. Wood had visited him in Brighton, in order to give Nona an opportunity of direct speech with her



translator. For the most recent of these (August 16, 1935) he had prepared, unknown to his visitors, twelve questions for Lady Nona, in Egyptian. These had taken him altogether about 20 hours to prepare: but Nona gave 66 replies, also in Egyptian, during the one and a half hours taken up by the sitting in Brighton, thus averaging a speed 73 times faster than his own preparation.

As a matter of fact, Nona's replies were spontaneous. After the medium had passed under control, Mr. Hulme read out his Egyptian questions slowly and carefully, and not without difficulty in the pronunciation; but in many cases before he had finished the question, Nona was dictating her replies, also in Egyptian, for Dr. Wood to record in his usual method of employing approximate English phonetic equivalents. The example shown on slide No. 12 (reprinted in this issue) came at the end of this sitting, when the medium was obviously tired: but Nona, with characteristic thoughtfulness, drew attention in the Egyptian phrases to the fact that Dr. Wood's hand as recorder was also "cramped and weary." This was certainly true, for besides recording the 66 phrases in Egyptian, he had taken down a long talk by Nona in English, dealing with the work already accomplished by "the quartet"—as Nona had described in Egyptian the four workers (including herself) who have established the case—and also a long talk to Mr. Hulme concerning his personal affairs.

The word "*Hentee*" shown on this plate is an instance of Nona's use of the Egyptian word already known to scholars as "h-n-t-y." They know its threefold meanings of "cup," "occupation," and "eternity," but only Mr. Hulme and Dr. Wood know the missing vowels which differentiate the three spoken forms of this word. "*Henti*" is one of them, but Nona has also used the others, consistently, in Egyptian contexts which leave no room for doubt as to their meaning.

The point is of interest for scientists and students of Philosophy, as well as Egyptologists. In the new book which Mr. Hulme and Dr. Wood are preparing for early publication, many other language-phrases spoken by Nona through Rosemary will be fully analysed, with notes by the recorder and translator. It will then be seen whether other Egyptologists are sufficiently interested in the language to examine without

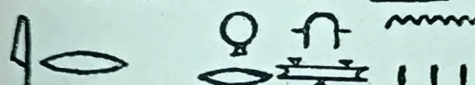
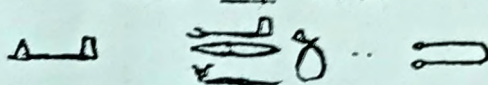


{vale-  
dictory.}

PHRASE 554.

Rec'd  
Aug. 16, 1935.

As recorded: - Ah hair-an, Dee urf tee.

   
ä(r) hêr-----an dî (ng)erf tí

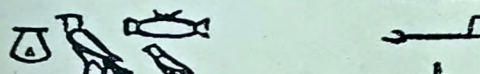

"If we are to become-away, do thy packing-up."

(1.) The lower phrase (555) shows that  
Nona is suggesting closing the sitting.

PHRASE 555.

Rec'd Aug. 16, 1935.

As recorded: - Gon(g). Zay gah.

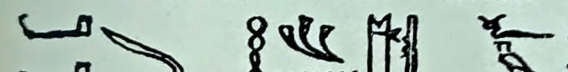
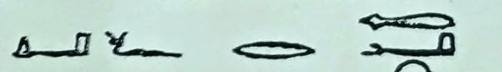
   
Gaw o(ng). Zêgä(r).

"Cramped (or, "weary") is the hand. Make-to-cease".

PHRASE 566.

Rec'd Aug. 16, 1935.

As recorded: - Shee hent ee veet. Dee vah ongt.

   
Shî(ng) hentl, v'it. Dî--v ä(r)--o(ng)t.

(lit.) "Cut off the

occupation, and carry."

"He has given

(or, "put") greatly!"

Here's educative reiteration; for there are three  
'h-n-t's (vowels unknown), with different meanings, and  
Nona had just given (Nos. 513-516) their several sounds.



prejudice this recent and valuable contribution to it: or whether, like the proverbial ostrich, they will continue to bury their heads in the sand, and thus provide future generations with an example of invincible prejudice, and a pathetic inability to assimilate a new and far-reaching fact.

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THE ELEVENTH  
ANNUAL COLLEGE DINNER

WILL BE HELD AT

THE CAFÉ ROYAL

On WEDNESDAY, MAY 13<sup>th</sup>, 1936

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(For particulars, please write to the Secretary).

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## FAREWELL

To all my many friends, and to the Executive Council with whom I have worked since July, 1924, and to all in many countries who have found my writings useful, I address these, my last words as Editor with my best wishes. Born in 1854, my life has passed in well-marked twenty-year periods : From 1874 to 1894 in the service of the Indian Government as an engineer ; from 1894 as headmaster in my own school, teaching not the usual formal grind, but the principles of physical knowledge which underlie all our material civilisation and the religion of Jesus Christ in its practical bearings ; from 1914 as Division Officer R.E., and as student and writer on psychic subjects, to the year of my approaching release, I have honestly striven for Truth and for Truth alone, whatever my wishes might be. In a very varied life I have made many friends, not all of whom agree with my conviction of survival, which dates more or less from 1895, when I had studied, experimentally and otherwise, the psychic phenomena from the time of Sir William Crookes, F.R.S., O.M., onwards. My own investigations, and those of my personal friends—Alfred Russel Wallace O.M., Dr. Gustave Geley, Professor Charles Richet, Dr. E. Osty, Sir Oliver Lodge, F. W. H. Myers and others—for whose patience and rectitude I have the profoundest respect and admiration—lie at the base of my convictions. These have been reinforced by weekly communications from the dearest and most intimate of friends to my dear wife and myself for sixteen years since she went into the Unseen. These began in 1916, three years after her passing, when the pain of my loss was already dulled, and I was very fully occupied in my military duties. These communications have been, ever since, my guide and my consolation. She speaks from her experience, not theoretically, and when my questions have gone beyond her experience, she has brought some Teacher who could supplement her instruction. I have to thank these Teachers for much useful information which I have put before my readers in PSYCHIC SCIENCE.

In this farewell article I will only detail my first experience of supernormal phenomena. I was, in 1890, a Darwinian



agnostic, and only the pressing desire of a friend led me to go to the private séances held by a Mrs. Campbell at Gipsy Hill every Friday. I am not nervous nor imaginative, and I think, not more conceited than the average engineer, whose professional bias is to disbelieve everything for which he cannot account. Cause and effect were to me the sequence of energy acting on matter, and for consciousness I did not attempt to find a cause.

I take what here follows from my notes made at the time.

*Précis of Notes made at a Séance, April 30th, 1890—7.45 p.m.*

*Medium: Cecil Husk.*

I presented my letter of introduction and informed Mrs. Campbell, an old lady, that I was a sceptic but willing to examine. She said that if open-minded that did not matter, and invited me to go alone into the séance room on the first floor. I spent half an hour examining the room for wires, etc. It contained a grand piano, a heavy round table, dressing table, two cupboards, three doors, two cards about 12 inches by 10 with handles, covered with luminous paint on one side, and a kind of speaking-trumpet made of paper, a zither with a spot of luminous paint on the under-side, two musical boxes fully wound, and fourteen chairs of the ordinary type, one being a deep leather arm-chair.

The medium, Mr. Husk, who seemed to be blind or nearly so, and was led about by his wife, was present in the room below, with twelve guests of Mrs. Campbell's. We adjourned to the séance room, and after the usual preliminaries, the séance began. The light was turned out. The musical box began to play. The zither rose into the air and flew about the room near the ceiling, as could be seen by the spot of luminous paint, playing all the time. A deep voice spoke. I asked if I could see anyone specially desired. Mrs. Campbell answered "Certainly," and added that "spirits" could materialise at will. The deep voice replied, "No, not one in a hundred of them" and further intimated that if I named someone, I *might* see the spirit. I asked, "May I raise my hands?" suiting the action to the words. The room was pitch-dark, the gas (a single burner) having been extinguished



when the three doors were locked (keys on the inside). Soft fingers were laid on my hands, and a voice said, "Keep your hands down." I had thought I felt touches and wished to catch the hands at work. I was perfectly cool, and rather contemptuous of the whole proceedings.

Then a light cloud seemed to form near the medium, and moved across the table to various sitters, having become a quite distinct head, illuminated by one of the cards. Some were recognised and some not. I said, "I want to see my brother." The head of a youth appeared before me about two feet distant from my face. I said "Cyril?" naming a brother who had died about six years before. The head nodded, smiled, and vanished. Then came the head of a lady whom I had known intimately in India: I knew her and could see some faint small-pox marks on her face. After a few moments the deep voice said, "She is waiting for power." She then touched my eyes lightly three times as she used to do in life. I am sure, if only from the shock of surprise, that this was no fancy. The medium's wife who was clairvoyant, said that the spirit was standing by me. Then for the first time, I was moved. The face came three times. The hand that stroked my eyes was scented faintly with sandal-wood, distinct but transitory.

Towards the end of the séance, the loud voice said that Liszt was present. "He" performed on the piano. I have never heard Liszt, but the performer was one of unusual power and proficiency. He played a difficult piece full of clear chords, accompanied by the zither floating about the room. The playing may have lasted some eight minutes. Then the spirits went round the circle, speaking in front to each sitter, saying Good-night, God bless you; and the séance was over. All the above is true to the best evidence of my senses.

STANLEY DE BRATH, *May 1st, 1890.*

I saw "there was something in it," and to make sure, I invited my wife, from whom I have no secrets, and another brother, a colonel in the Indian Army on leave in England, with me, to several more séances, with Mrs. Campbell's consent. They saw the same faces as I had seen, and were much impressed. On one occasion the Indian lady formed between my wife and



myself, bowed to her, raised her face, smiled, and was gone.

To resume: After the séances I determined to devote my furlough to close examination of the matter. I read all I could get hold of at the L.S.A. and visited many mediums along with the colonel, who also was much interested. Some were trivial and futile, some were probably fraudulent, some were certainly genuine but of very various powers. I put myself under Dr. Lloyd Tuckey, a physician who practised hypnotically in London for alcoholism and insomnia, thinking to find the clue there. I saw several cases of insomnia, and their treatment, with the consent of the patients; and various hypnotic experiments, but could find no satisfactory solution to the spiritist phenomena.

I returned to India at the expiration of my furlough, impressed, but not quite convinced of the survival of the soul, and wrote *Psychic Philosophy* from the spiritualistic point of view. The typescript was sent to Dr. A. R. Wallace by the publisher, and this ultimately led to my acquaintance with him and to a fuller development of the spiritualist philosophy which may be summarised as below.

*Matter* is the material foundation of science. It is passive, and inert, it can make nothing of itself. There are some 92 forms of it known as the chemical elements. It can make endless combinations, known as the chemical compounds. It has weight, even as gases. It has energy locked up in it.

*Energy* is known to us in about twelve forms—Gravitation, Radiation, Motion, Heat, Light, Electricity, Magnetism, Cohesion, Muscular or Nervous power, and perhaps two or three other forms. It makes no compounds. It is practically weightless. It is convertible from one form to another in exact equivalents: a given amount of electricity, for instance, can be converted into an exact equivalent of Heat or Light. Any number of its forms can co-exist in the same space without interference: your room is full of luminous, thermal, magnetic, "wireless" and many other vibrations which do not interfere with one another.

*Life* is as distinct from energy as energy is distinct from Matter. It is inconvertible. It can make cells of which all living forms consist; bone-cells, flesh-cells, nerve-cells, and vegetable structures, all bodies consist of cells. They grow, they



can assimilate food. There are infinite forms of these cells, which determine the forms of plants and animals which proceed from them. They make no compounds. Life can communicate itself without loss—it is infinite in its characters. It can direct Energy. It makes the whole of the organic world.

It shows in all its forms some degree of Consciousness and Intelligence. Man in this world is the highest visible form of Life.

### THE SOLAR SYSTEM

This developed from a nebula—a cloud of matter at a very high temperature, which formed the sun and the planets.

If we were to reduce the Solar System to the scale of a million miles to the foot, to make it fit our comprehension, and were to lay down the sun as a large orange on a flat plain we should represent the planets to the same scale as Mercury, a small shot 35ft. distant; Venus, a swan-shot 66ft. distant; the Earth, a slightly larger swan-shot 91ft. away; Mars another smaller swan-shot at 140ft.; Jupiter a marble, at 475ft., Saturn, another smaller marble at 872ft; Uranus and Neptune smaller marbles at 1760 and 2756ft. from the sun. To the same scale the nearest fixed star would be 120 miles distant. Some stars are so far distant that their light, travelling at the measured speed of 186,000 miles per second, takes centuries to reach the earth.

So far apart are the masses of matter scattered through space. In the Solar System, there is far more space than matter. From the sun it would be invisible. It is a true "atom," it cannot be cut. We may estimate the probability of the influence of the planets on the earth from their relative size and distance.

### REMINISCENCES

What reminiscences crowd upon me as I look back on the past years! The Western Rajputana State Railway, on which I had my first sub-division, ran through Native States, each granting a strip of land 200 yards wide through which the line passes. That strip is British territory. There I met my first Moslem friend—the Faujdar of Kalol, whose nominal pay was the same as my own, Rs. 350 a month. He com-



manded a wing of infantry and was the magistrate of a district as large as Middlesex ; lived openly at the rate of Rs. 1,000 a month, and was reputed to put by Rs. 5,000 more ! His method was simple ; on every case involving adequate money, he received a bribe from one side or the other, intimated its amount to the other side, received a like amount, decided the case according to law, and returned the money to the loser. Everyone was satisfied !

My district lay in the State of Sirohi. The Rajah, an opium-soaked ruler of the old school, was bitterly opposed to the railway, and he, or his council, ordered that no food or necessaries should be sold to anyone on it. This practically stopped construction. I cut every road crossing the line by a deep ditch across it, thus stopping the transit between the two halves of the State. The Rajah complained to the Resident in Marwar, who ordered the restitution of the roads. I rode near 100 miles to see him, explained the facts, and asked for a month's delay, which was granted.

Thereupon, the old man came to see me, in his silver palanquin. I received him in Eastern fashion with all due respect. We passed compliments and I entertained him with stories of Colonel C— who had been sent to Marwar by the Government of India, with very full powers, to restore order in the State, which was overrun with dacoits. The Rajah conversed freely and laughed heartily. No mention was made of the roads till at the very end of the interview. I then said that I could not get supplies. He sent for the headman of the village near by, abused him in filthy language, the man standing submissively with hands crossed on his chest. He then turned to me and asked if I was satisfied. "No, Rajah Sahib," I said "I want a *parwana* (decree) and *nirik* (list) of prices. He said, "You can have all free." I replied, "Oh, no, Rajah Sahib. We pay for all we get." He looked rather surprised, but ordered his Vizier to make out the documents and he sealed them. We parted excellent friends. The roads were reinstated forthwith.

I can illustrate the disorganisation of the province by another quite accurate tale.

The line passed near a robber village. Robbery in India goes by caste. The headman there told me that the next



man he killed would be his thirteenth. He had had his right hand and left foot cut off by the Native Government for dacoity. This promoted him from the executive to the administrative class of robbers. Men from that village descended on the line after each pay-day, and took near Rs.5000 off the labour in six months. I was very angry and told him I would shoot any of his men that I could catch on the line, at sight. He said, "Very good, sahib, any man that lets himself be seen is no use to me!" I had to admit myself beaten, and took on 24 of these blackguards as guards of the line.

Not long after, one of my sub-engineers, a man named Gregory, camped near the village, and had a cash-box containing about Rs. 150 stolen.

"Now," I thought, "I have this old brute." I went up to the village and summoned the headman. He admitted liability but alleged that none of his men were implicated. With my permission, he would discover the thief.

He called up all the men from Gregory's camp and made them sit down in a line, about a yard apart. He gave each man a handful of parched grain to chew, telling them not to swallow any, but to spit it out in a heap before him. He walked down the line examining each heap, picked out one man, blindfolded him, asked me for an iron rod, did some hocus-pocus and said the man would now find the box. The man staggered about, probing the ground and soon hit on the box, intact. Gregory was amazed at the "Indian Magic."

I sent everyone away except the headman and the conversation here following took place :

"Now, how did you manage that?" "Sahib, that is our magic; you would not understand if I told you." "We sahibs do not believe in magic. How did you do it?" "You won't tell?" "No, I promise." "Well, when a thief sees the magic, fear dries his mouth. His was the only heap that was not wet, He is the thief." "But the blindfolding?" "I took care that he could see the ground." "How did you know that he had buried the box?" "Sahib, what else could he do? He is living in a tent with others. Of course he had buried it."

Gregory was warned he must dismiss the man in the course of a month; he objected, but obeyed.



That country of Marwar is a Native State, and, like British India, consists of village communities which are self-governing under a "panchayet" of five elders, through whom all Government business—principally taxation—is done. The village is the unit, not the individual. This system makes rural India extraordinarily easy to govern, provided that taxation is not increased beyond the land-tax of one-third of the annual produce. That tax has been current for centuries. It also makes the country very easy to conquer. Once the field army has been destroyed, there is no opposition; the villager does not much care to whom he pays the tax. Kipling has caught the exact ideas of the peasant in his lines:

Our Kings and our Queens are afar,  
On their peoples be peace.  
God sendeth the rain to the bar  
That our cattle increase.  
For the wheat and the cattle are all my care,  
And the rest is the Will of God.

Even in 1882 there began to be trouble stirred up from Calcutta. Coming out of my bungalow one morning about 6 a.m., I found a dozen of my headmen of gangs squatting about. I asked, "What is the matter?" They said, "What is this counting, sahib?" It was the time of the Census. I told them, "Oh, it is only that the king wishes to know how many subjects he has. I am counted, you are counted; everyone is counted. What is your trouble?" "A babu has come from Calcutta and tells us that the Sirkar thinks there are too many of us; half are to be poisoned and taxes doubled on the rest." "Are you babies? Don't you remember that there was a count ten years ago? Nothing followed."

"Oh yes, so there was. Why does he tell us this?"

"He only wants to make mischief. I wish he were thrown into the tank."

"Is that an order?" (Hukm hai?).

"Oh no, it is not an order; but I wish it were done."

They went off and threw him into the tank. He crawled out of three feet of mud and water, and came to me for protection!

I could tell many stories of the trust of these men in me, some of them rather touching. Three of my trollymen, of



their own accord, took turns to watch by my tent when I had dysentery, and gave me all I needed. I had no trouble at all with 5,000 labourers in Rajputana. I shot seven tigers within five miles of my own bungalow, and had a thoroughly good time while there. No trouble at all, till I went to construct the Mountain division of the Bolan military line in 1885, and then I had to deal with Pathans (Afghans), who are a very different folk.

I was quite alone, without subordinates or assistants of any kind, but with unlimited funds. I telegraphed to the magistrate at Peshawar to send me 1,500 men, each gang to be engaged on stamped Court paper at Rs 2 per day (double the usual rate), and rations, free passage by train there and back for six months. The distance was 600 miles and some forty miles of march through the arid mountainous district of Beluchistan.

They came and settled in. For a fortnight they worked well, then struck for Rs 3 per day. A deputation came to me with these demands. I refused. They then demanded to be paid for what they had done and given free passage back to Peshawar. Again I refused. They then said, "We will pay ourselves." I had Rs 30,000 in a safe, guarded by 12 Sikh police armed with carbines. About two hours later heard the angry murmur of an approaching crowd. Buckling on my revolver, I ran out, to see some 400 men with drawn knives—the usual Afghan knives about a foot long.

I shouted to the police to Fall in, and "With ball-cartridge, Load." The crowd was then about 30 yards off. I gave the words Ready, Present, and the carbines came up to the shoulder. All police are trained to orders in English. The crowd was then about 20 yards from the line of carbines. The sergeant stepped up to me and whispered, "We have no caps." I covered the ringleader with my revolver, and told him, "Arrest that man." He did so. "Throw him down." I held my pistol to his ear and warned the crowd that on their first movement I should fire, and told the sergeant to give him a dozen. He laid in with a bamboo, very heartily. The men were given the order, "As you were," and the carbines came down to the Ready. The ringleader was then released, very sore.



Next morning they were all working like lambs. I was very careful not to expose my back, but this was quite needless. A week later one of them said to me with a laugh, "We know all about the caps!" and when I said "We have plenty of caps *now*" there was a hearty laugh all round.

Could I have done this had I been in the wrong? I could not, the knives would have been in my body forthwith, and the sepoys massacred.

For another two years there was no further trouble. I was made a 2nd class magistrate, and the police reported to me nightly. I could tell some amusing stories anent this time. The line was finished and in working order; but the disposition of the labour can be gauged by this story:

Two Hazaras were living in one tent with three Afghans, all small contractors. They had to receive about Rs 300 each on the completion of their contracts. They departed in apparent friendliness. On their first night out of British jurisdiction, the Pathans rose up in the night, cut the throats of the Hazaras, and made off with the spoil.

These people are waiting for us to relax our hold on India, and they will then invade the country 500,000 strong with the cry Deen! Deen! (The Faith! The Faith!) and, to use their own words, "We will not leave a rupee or a virgin in Bengal."

I could tell many an interesting anecdote of our school days, but space does not allow. There is however one story of the war-days which is worth the telling:

I had made a camp for 1,600 men of the Indians invalided from France, and had to convert it for Colonial troops. Cast-iron gas ovens were put in the cook-houses, which were to be run by girls of the Women's Legion. The old Quartermaster, a "ranker" dug up from retirement, with the grade of Captain, issued baking-pans too long to allow of the oven doors closing. To the remonstrances of the Lady Commandant, he replied, "You should ask the Engineer Officer to alter the ovens to fit the pans, which are the regulation size."

She came to me, and I explained that cast-iron ovens *could* not be altered. She lost her temper, and burst out, "I'll report you to the Commandant; I'll report you to the War Office." I held up my hand. "Have you read the 18th chapter of St. Luke?" Her jaw dropped. "Well," I said, "I'll



paraphrase it for you—Though I fear not the War Office, neither regard the Commandant, yet will I get this lady her baking-pans, lest by continual coming she weary me." She replied, "You are the very rudest man I ever met!" I sent over at once to the Q.M. for the Classified List of Stores and soon found pans of the required size. A telegram to "Ordnance Portsmouth" brought them by the next train.

The lady's gratitude was effusive: "What shall I do with the old pans?" I said, "Return them into store; throw them at the Q.M.'s head if you like." "Oh, I will, I will," she said. It was obvious that the Q.M. had been guilty of a military "crime" in obstructing the duty of an officer of higher rank than his own. He had only to look up his own classified list and carry out her order. She could write anything she chose, he would certainly carry the matter no further. I should like to have seen her letter. It promised to be lively.

But I am getting anecdotish. However, just one more to show how easily Indians are manageable if one knows them. The Sikh officers in camp asked me to make them a travelling case for their Granth (the Sikh Bible), which every regiment carries with it. Before taking the measurements I stood up and saluted the Book, doing the same when finished. Every Sikh in the camp became devoted to me, and this matter of the Sikh Bible brings me to what I wanted to say when I sat down to write these, my last words.

#### THE CONSISTENCY OF RELIGION AND SCIENCE

Every intelligent man and woman knows that Conduct—Truthfulness, Clean living and Kindliness—is the upward evolutionary path. Creed is an accident of birth. Some creeds place conduct higher than others, some promise priestly absolution for any crime; but in this duty they all agree. That they insist each on its own theology, is obvious; but that theology has not any influence on the happy after-life that is inherited by every honest soul.

For us Westerns, Christianity is the only possible religion, and Christianity means the practical following out of Christ's teaching. That teaching even in the Gospels as we now have them, is but very slightly doctrinal, though it depends on the truth that



is the answer to the materialistic ideas of the present day—that “God is Spirit,” the Author and Giver of Life, not of human life only, but of *all* life soever. The most powerful influence in the spread of early Christianity was not doctrinal; it was the return of the Master from the Gates of Death. This was the main point in St. Paul’s trial before Festus, and it is the inspiring idea in all his letters, which repeat the injunctions to Morality as the test of a Christian life, again and again.

The various accounts of the Appearances are precisely what we might expect—differing in minor details but agreeing in the main, as do honest witnesses in our Law-courts at the present day. Modern psychic happenings throw a flood of light on the occurrences in the “upper room,” and are an almost exact repetition of what took place there.

Concerning that, F. W. H. Myers wrote at the end of his *Human Personality and its Survival of Bodily Death*:

“I venture now on a bold saying; for I predict that, in consequence of the new evidence, all reasonable men, a century hence, will believe in the Resurrection of Christ, whereas, in default of this new evidence, no reasonable man, a century hence, would have believed it. The ground of this forecast is reasonable enough. Our ever-growing recognition of the continuity and uniformity of cosmic law has gradually made of the alleged *uniqueness* of any incident its almost inevitable refutation. The central claim of Christianity is thus confirmed as never before. If our own friends, men like ourselves, can sometimes return to tell us of love and hope, a mightier spirit may well have used the eternal laws with a more commanding power. There is nothing to hinder the reverent faith that though we be all ‘the Children of the Most Highest,’ He came nearer than we, by some space to us immeasurable, to That which is infinitely far.”

Dr. Osty, the Director of the Metapsychic Institute in Paris, writes in his *Supernormal Faculties in Man*, p. 162:

“If the divers kinds of supernormal cognition were the attributes of a single mind, their possessor would excite the stupefied amazement of other men. At any moment the succession of events that weave the web of his personal life, both in the past and in the future, would be as accessible to representation in his consciousness as memories are in ordinary thought. . . . Neither his birth nor his death, nor the field of direct and indirect sensorial perception would limit his environment in Time and Space. The human beings he might meet would reveal to him by their mere presence,



their thoughts of the moment, the secrets of their intellectual, moral, and organic personalities. . . . He would know and could tell the details of events happening at great distances from himself. . . . Such a being, superhuman to our ideas, is a logical possibility, since he would be no more than the possessor of *all* the latent psychic faculties whose different phenomenal forms are found isolated and scattered."

Well, according to the Gospels, just such an One did visit this earth. *Instances of every one of these traits are recorded of Him.* In addition to these faculties He wielded a power of healing so unparalleled, and manifested a will so inflexible, a courage so undaunted, and a wisdom so sublime, that His coming has been made the central event in human history. We are told how He actually was received. Because He devoted himself to the regeneration of the world and not to his own aggrandisement, He was condemned for heresy and blasphemy under the Law He had abrogated, and was crucified under a false charge of sedition (Luke xxiii. 2). He returned as Leader and King, not in the material but in the etheric body—the only religious Leader who has manifested in his own Person the victory over death.

We are told by Modernist clergymen that his character is the pattern for us all; but how can we accept that character, and deny its manifestation as mythical? Jesus showed the Continuity of Life, and psychical research makes it credible by showing actual instances of similar return. But the Modernist group refuse to examine the evidence.

Such indubitable phenomena as the resistance to heat recently studied at the British College of Psychic Science, and the innumerable instances given in Campbell Holms' *Facts of Psychic Science and Philosophy*\* and in Dr. Fodor's *Encyclopaedia*,† should convince any open-minded man that we have here a body of experimental data which absolutely compel, by their aggregate, the recognition of supernormal powers. Well may Professor Driesch say that "they are denied only by the invincibly ignorant."

They do produce an increasing effect on the average man; and if they are neglected by the higher clergy, they are increasingly recognised by the lower. In speaking of the Modern-

\* Published by Kegan Paul & Co., 68 Carter Lane, E.C., 18s.; † and by Arthur's Press, 34 Bloomsbury Street, W.C.1., 30s.



ist clergy, I do not mean to imply that these reverend gentlemen disbelieve in the immortality of Jesus, but I do say that they are leaving the solid ground of fact, proveable by modern phenomena, for the slippery incline of scholarship down which some have slipped till they regard Jesus Christ as altogether mythical, and the Appearances as popular fables. When has popular enthusiasm for Ethics produced such world-wide change? It is FACT that moves men.

### THE SOLUTION

This can be stated in perfectly simple language. The body is, strictly speaking, not alive beyond a certain degree of vegetative life. The Soul is the personality that speaks through it. It is analogous to the "live wire" which the electric current animates. The electricity is the essential thing, the wire merely conveys it. So the Soul, which in this world of Time and Space is the "etheric body," conveys the mind of the spirit.

This is somewhat crude, for the soul has functions which involve a complex structure, but is substantially correct. The external world is composed of Matter, Energy, and Life. The human being is in like manner composed of Body, Soul and Spirit, belonging to three closely inter-related "worlds."

The soul is intermediate between the spirit and the material body, for spirit always needs a body of some sort, either material, etheric, or of higher degree. When it leaves the body that body is dead, abandoned to the forces of corruption. The soul lives on, united to the spirit, and carries its character and life away with it. It is invisible, just as electricity is invisible. It may tentatively be called "animate delectricity."

Soul is the first step out of materiality. It is not yet recognised by Psychology, though the large and elaborate Century Dictionary defines it as "a *substantial* entity which in every human being is that which lives, thinks, feels, and wills" (Vol. vii. 5781). It is common to plants, animals and men. It has been spoken of to me from the Unseen as such an entity, and is known as the "etheric body" on which the material body grows, cell by cell. It is the mould on which the



cells of the material are formed, in plants, animals, and men. Sir Oliver Lodge says :

"This etheric body is intermediate between Matter and Spirit, for it seems probable that spirit requires some kind of physical vehicle for its manifestation. My hypothesis is that Spirit primarily inhabits the Ether, uses it, and acts upon it." (*My Philosophy*, p. 221).

"The existence of a spiritual body is an idea, in one form or another, at least as old as St. Paul . . . and recently an etheric version of such a body has been approved, and if not inculcated, at any rate regarded as a step in the right direction, by some of the more thoughtful and philosophically-minded communicators from the 'Other Side.' What they know by experience, is, that though discarnate, they are certainly not disembodied: they feel no more disembodied than we do."

(SIR OLIVER LODGE. *My Philosophy*. p. 258).

Long before I read Sir Oliver's book, my unseen friend told me almost exactly the same.

This soul becomes individualised in the Person, partially in animals, wholly in man. There is every reason to believe that the duration of survival is proportionate to individuation. The soul grows co-incidentally with the material body; and in case of untimely death, independently of it. It is that which survives, carrying over its character, loves, and hates. Its destiny is to be seen exactly as it is: it goes of its own will to those of its own kind. That is why change is more difficult there than here for self-opinionated men and women—they reinforce one another. This may possibly lie at the root of Myers' theory of Group-souls, but I am not sure of this. My own friend tells me that many souls go over as mere monads, almost devoid of spirituality, and are conscious of little more than intense loneliness; they coalesce and form new personalities which may, or may not, reincarnate on earth.

Spirit is Mind *par excellence*. It is the Directing Power. It creates the etheric cells and gives them life, "immanent, directive, and organising Mind acting on and in every living cell of every living organism during every moment of its existence." (*World of Life*. A. R. Wallace, p. 354). To us Mind seems an entity, but it is the thought of a real Being—"God." God is functioning throughout the universe in ways of which, under our human limitations, we know nothing. The



development of our idea of "God" from Tribal Protector to Impersonal Being, is co-incident with the development of Morality in the human race. This factor is never absent. It is Spirituality—the way of human development, as has been said again and again through all the centuries of human history with various degrees of perception since the race emerged from barbarism. Moses, Lao Tsze, Confucius, Buddha, Socrates, and Jesus Christ, are all insistent on the same Law, but the last alone gave the reason—that all life comes from God, for "God is Spirit."

Jesus, in contact with Hebrew Legalism—the idea that strict observance of the letter of the Mosaic Law, implies an obligation on God to reward His servants—abolished all the minute Levitical observances of clean and unclean meats and Sabbatarian prescriptions. He said that it is not that which goes in at the mouth that defiles a man, but that which comes from the heart.

Kindliness is practical sympathy with all misfortune, and readiness to forgive all offences against us. Its principle is Love (*agapé*): better than Wisdom, better than Science, better than Faith, better than all the Gifts of the Spirit, because it can be put into practice by everyone. It is entirely a matter of *practice*, and covers the whole field of human conduct. *It is Religion*, with no mention of creed. All creeds and "confessions" as they become obsolete by the growing perceptions of mankind, are sources of enmity and dispute. People are apt to exalt them to a pinnacle of authority which they by no means deserve. It is constantly alleged against Christianity that the counsel to sell all and give to the poor is unpractical. Of course it is; but Jesus only gave it to one who desired to be "perfect." At that great crisis in the history of the world, to disencumber himself of earthly cares and join the disciples, was a counsel of perfection. The objection is like the remarks of critics on Raymond's celebrated cigar. When will men begin to read with common-sense?

It is the same with the Bible. Considered from its origin in 475 B.C. its whole drift and meaning is the record of a typical nation and the consequences following on their acts, and of the mission of Jesus to the people of the earth, showing the only path to permanency and success. But to regard it as a Divinely-



inspired single book and a handbook of Theology, is to turn the drama into exact history and to make it a delusion. We may see its essential and permanent truth in the development of the Hebrew idea of God in such statements as that of Micah (vi. 8)—“He hath showed thee, O man what is good: and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God,” going on to the Book of Wisdom :

“For the souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die, and their going from us to be utter destruction, but they are in peace.”

It men would simply act from Kindliness all “religious disputes” would come to an end.

So many rites, so many creeds,  
So many words that wind and wind,  
When only simply to be kind  
Is all the sad world needs.

The great bugbear of the civilised world is War. Well-meaning clergy are getting signatures in this peace-loving country to a pledge that *under no circumstances* will they support war. If this meant the restitution of the chief German colony as an antecedent to general disarmament under Treaty, it would be of value. The business of the Church is not to promote political action against war while keeping its spoils, but to affirm the teaching of Christ—that THE ONE SUPREME NECESSITY FOR MEN IS CHANGE OF HEART. When that occurs there will be moral disarmament, and material disarmament will follow. The Divine governance of the world is by the Law of Spiritual Consequence—lack of morality bringing physical, mental, and moral impotence in its train. It has brought the proudest empires to the dust.

It has been said that Spiritualism has nothing to do with political questions. If that were true, Spiritualism would be inept. It is a guide on all questions. It is because parties do not see its plain implications that the Teacher brought by my unseen friend said that “As men will not see that, they can only learn by passing through the fire.” If we will see it, we can avoid the lesson. Not otherwise. No League of Nations from which America, Germany, Japan, and perhaps Italy, are absent, can give “collective security.”



I have been violently attacked for my article on the *Problem of England* in PSYCHIC SCIENCE of July, 1935. Most of my assailants have not troubled to read what I *did* say, but assail me on what I did *not* say ; as is usual with partisans.

Let us come down to brass tacks.

I may be allowed to say that there are four possible lines of policy. There are objections to each. No policy is free from all objection.

- I. The policy of naked force. *Ut veniant omnes*—"Let 'em all come." It was the policy of Drake, Nelson and Palmerston. It is out-of-date in modern Europe.
- II. The policy of Alliances, followed by France. Except France, we have not a friend in Europe, and in Italy the populace is stirred up against us by lying propaganda—dum-dum bullets, British leadership to the Abyssinians, &c. &c. The Italian case against Abyssinia is now published *for the first time* in the British-Italian Bulletin of Feb. 15th, 1936. (15 Greek St., W.I.)
- III. The policy of Conciliation. To return Tanganyika under a disarmament Treaty. With our reduced Army, Navy and Air-Force, to avoid quarrels is the only rational policy. To weaken our defences and at the same time to challenge a trial of strength is folly, whether under the guise of Christianity or of Spiritualism.
- IV. The policy of the Open Door, opening the colonial trade to all. This must be supported by armed force so strong that none will dare attack us. Only strength on land, sea, and air is respected. The advice of the weak, however sound, is contemned. We should pay cheerfully by armed force, the insurance on our prosperity and work for peace among the nations of Europe. That, at long last, seems to be the policy of our governors. It should be vigorously supported. When Germany and perhaps America, join the League of Nations, Collective Security will be possible : now it is not. That is quite in agreement with Spiritualism and with Christianity.

I have said my say, and resign my editorship with hearty good wishes to the College. After eighty years of work, I want a long rest. Good-bye, Farewell.

STANLEY DE BRATH.



## AN APPRECIATION OF MISS FRANCIS AND MRS. MASON

### Miss Francis

A member writes :

All the psychic world has heard of the great Persian physician, Abdul Latif, and of the wonderful healing work he is doing on this plane.

I should like to say a word of appreciation of his medium, Miss Nina Francis, of the British College of Psychic Science, at 15 Queen's Gate. I have been privileged to have about 150 sittings with her during the last three years and have never had an unsatisfactory one. If and when these do occur I feel sure it is due to the sitter perhaps going to the séance-room tired and depleted, and drawing power and strength from the medium instead of giving it. Miss Francis goes into deep and complete trance and knows nothing of what transpires during the sitting. Her life is an example of devotion and service to an ideal and a great cause. She has been the instrument used to bring help to hundreds of people all over the world, and the world owes her a debt of gratitude.

P.F.C.

### Mrs. Mason

(Extract from letter to the Secretary.)

Denmark,

22nd December, 1935

We feel that we owe so much to Mrs. Mason for the remarkable and complete evidence we obtained during our half-a-dozen sittings with her at the College during our three and a half years' stay in England, and which has brought absolute conviction and the greatest comfort to us both.

*All* our relatives and such of our friends on the other side whom we could imagine would be sufficiently interested in us to make an effort to "come back" have been described and appropriate messages given to satisfy us in regard to identity and also that neither coincidence, guessing, nor telepathy could be responsible for the results.

Both my husband and I took every care, especially during the first sittings, *not to suggest or give away any information whatever*, and still at our first sitting *all* those for whom we wished and hoped manifested in an unmistakable manner in their logically correct order and relationship, even giving evidence about events that happened many years ago in foreign countries, foreign names, correct dates, etc. etc.

Although we also, during that period, had several sittings with



other well known mediums, at the College and elsewhere, and obtained fairly good results, we *always* came back to Mrs. Mason as the (at least to us) most satisfactory, sympathetic and clear channel of communication with our departed friends. And it is our hope again some day to be able to come to England and have further sittings with that kind and sympathetic medium.

If you think these few lines may be of some help or encouragement to other seekers, you are at liberty to use my letter in any way you please, either in your own interesting magazine, "PSYCHIC SCIENCE," or in any other paper.

NORA VON HOLSTEIN RATHLOU.

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## OBITUARY.

One of the outstanding pioneers of Spiritualism and Psychical Research has recently passed from among us.

Mrs. Henry Sidgwick, one of the pioneers of Psychical Research, and twice President of the S.P.R. (1908-1909, and 1932), passed to the higher life on Monday, February 10th, at Woking, Surrey, in her 91st year. She was the elder sister of the first Earl of Balfour (Mr. J. B. Balfour) and of the present Earl. In 1875 she married Professor Henry Sidgwick, who was afterwards the first President of the S.P.R.

For eighteen years Mrs. Sidgwick was Principal of Newnham College, Cambridge; and, according to *The Times*, her gifts to the College amounted to over £30,000. She was herself a highly educated woman; her intellectual distinction was recognised by the Universities of Manchester and Birmingham, which conferred on her the degrees of Litt.D. and LL.D. respectively.

In a long memoir, *The Times* of February 12th says:

"When the Society for Psychical Research was founded in 1882, Mr. Sidgwick was elected President for three years, and later Mrs. Sidgwick became a member of the council and co-Honorary Secretary, and was President of the Society for 1908 and 1909 (and also in 1932).

"In those days Psychical Research was generally considered unworthy of the attention of intelligent people, and progress was impeded by the ignorant and uncritical attitude of both believers and opponents. The Society endeavoured to steer a reasonable middle course between indiscriminating acceptance and equally indiscriminating rejection of the alleged phenomena, above all by considering what canons of evidence were applicable to such unusual facts. Mrs. Sidgwick not only contributed largely to the

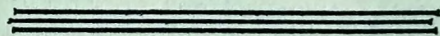


funds of the Society, but from the first threw herself zealously into its work, characteristically undertaking the most laborious and least prominent parts of it.

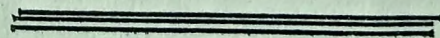
"On the positive and constructive side, to which she turned with relief, she was not only a great critic whose approval was felt by her colleagues to put the final seal on any work of theirs: the position in which the whole subject stands to-day is due in no small part to the high standard of accuracy which she practised and inculcated, and to the foundations laid by her own original work in all quarters of the field. Her work includes the article on Spiritualism in the *Encyclopaedia Britannica*, records of her own experimental work, and detailed reports on the work of others, and on much collected evidence. These publications contain the results of experiments carried out over long periods of time with the utmost care and precision, and of much arduous and highly responsible work in weighing, sifting, and forming judgments on great masses of material, and constitute a contribution of great importance to the study of psychology."

After reading her Presidential address at the Jubilee meeting of the S.P.R. in 1932—which she was unable to attend—her brother, the present Earl of Balfour, said:

"I have Mrs. Sidgwick's assurance that, upon the evidence before her, she herself holds a firm belief in Survival, and in the reality of communication between the living and the dead."



**A new Editor for "Psychic Science" has not yet been chosen, but contributors are invited to send MS. to the President, c/o the College.**





## NOTES BY THE WAY

Greetings were received at the New Year from "Miss Rose" (Miss Harvey) formerly of Hulham House, Devon whose healing under the control of Dr. Beale was at one time very well known through visits to the College. With her friend Miss Chilton, Miss Harvey is now settled in California and takes an interest in the healing and psychic activities of that beautiful coast ; their years of devoted work are not forgotten at home.

\* \* \* \*

Mrs. Glen Hamilton of Winnipeg, also sends her greetings to College workers and it is a pleasure to hear that since Dr. Glen Hamilton's lamented passing, Research work has been resumed with three mediums under the charge of Dr. Bruce Chown, a medical man who was closely linked with the previous work. The conditions of Research are as watertight as before and some new photographic and telekinetic phenomena have been recorded of which we shall hope to have a further report. Mrs. Glen Hamilton herself has taken up her husband's work of addressing gatherings on the results achieved. This is all excellent news and we send the workers of this group our hearty encouragement.

\* \* \* \*

Mrs. Eileen Garrett writes from U.S.A. of experimental work at Duke University, under Dr. Rhine, and also under Dr. Gardner Murphy in Boston, and tests of blood pressure and its constituency while in normal and trance states under three New York doctors.

A visit to California put Mrs. Garrett in touch with many workers on the West Coast, and we welcome the news that this pioneering medium will be in London again soon and continue the new aspects of research work in mediumship for which she is distinguished.

\* \* \* \*

In the passing of the Hon. Everard Feilding, the S.P.R. loses one of its early members and advisors : he was also for many years a member of the College. His connection with the mediumship of Eusapia Paladino and with many European mediums gave him knowledge possible but to a few. He provided valuable productions for Mr. and Mrs. Hewat McKenzie, when they visited Germany and Austria and Poland in 1922, and also used his influence with the Home Office to allow Continental mediums to visit the College, when such permission after the War was difficult. We extend our sympathy to Mrs. Feilding.

\* \* \* \*

Members and non-members will have learned with regret of the serious illness of Lady Conan Doyle. Two operations have been necessary and although these have been successful some time



must elapse before she can resume her activities. Members will desire to be associated with the expressions of sympathy sent by the President and Officers of the College to Lady Conan Doyle.

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"Spirit Intercourse," the book written by Mr. J. Hewat McKenzie, the Founder and first Principal of the College, has long been out of print and members of the College and of the public will be glad to know that Mrs. Hewat McKenzie has kindly arranged for a reprint of this valuable book to be ready this month, at the low price of 4/6. The College will act as sole distributing agents.

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The Eleventh Annual Dinner will take place at the Café Royal on Wednesday, May 13th.

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We learn with great regret that Miss Stead is closing her Bureau at Easter. This will be felt as a real loss.

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The useful work at the College is rapidly growing, and members will be interested to hear something of this work. A Group was formed in January for the development of a young man who gives promise of physical mediumship. This work has gone on quietly and consistently, and the members of the Group feel satisfied that their patience will help to produce an interesting form of mediumship which, when fully developed, members will have an opportunity of witnessing.

During the past Session nine new sensitives have been given tests, and two have been added to the list of visiting mediums.

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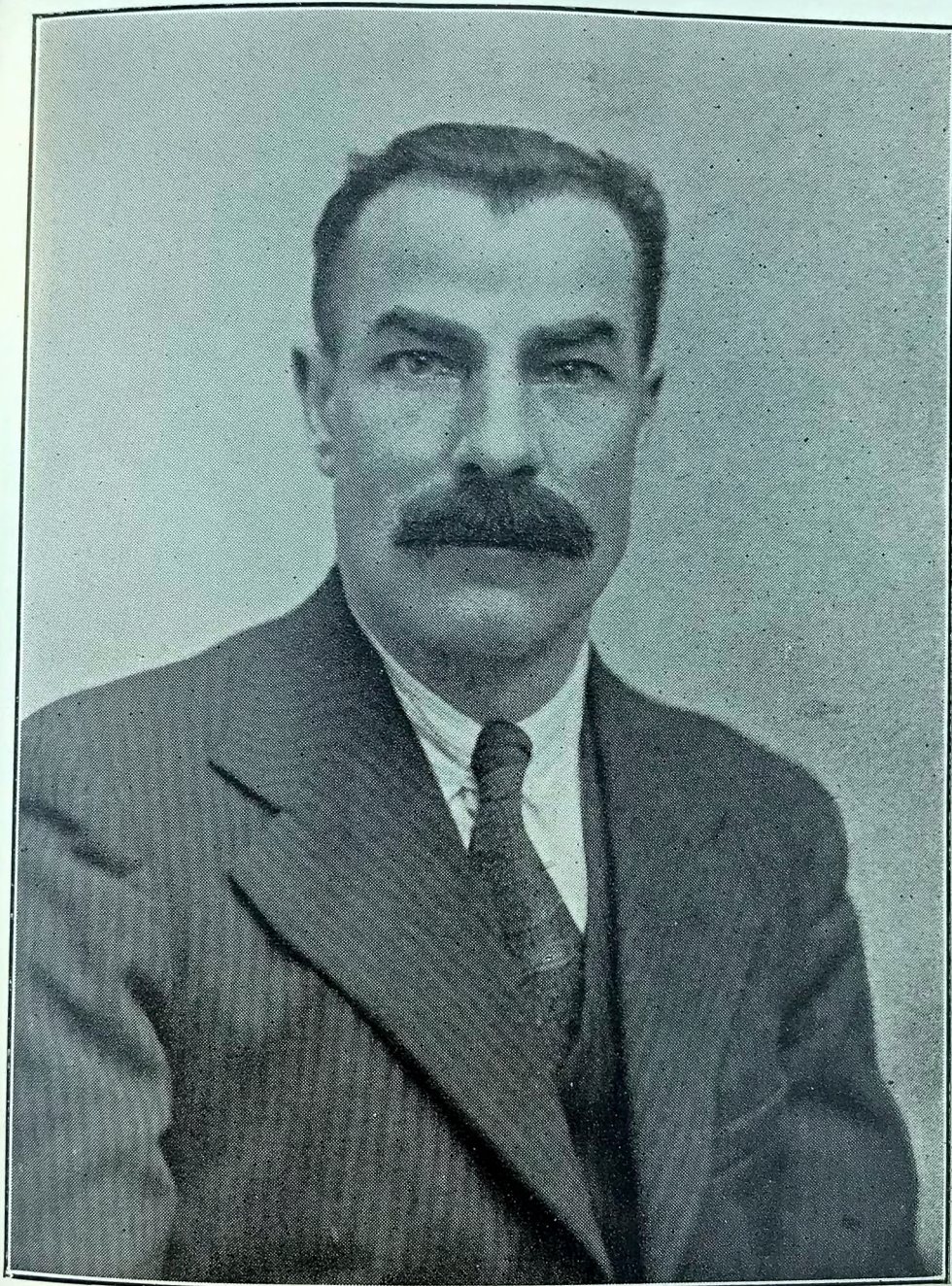
The College has been successful in obtaining the exclusive services in London of Mr. Arthur Spray, whose exceptional healing gifts are well-known through his recent book *The Mysterious Cobbler*. Several remarkable cures have also come to the direct notice of the College. Appointments may now be made with Mr. Spray at the College and arrangements can be made for him to visit patients in their own homes if it is impossible for them to come to the College.

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Mr. Sharplin's Clinic, which has been held weekly, has proved most helpful to those attending. His consistently good work has been a source of great benefit to many. An exceptional case of accurate diagnosis from a contact with a patient's garment has recently come to the knowledge of the College, and this useful phase of his work ought to be more generally known.

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MR. ARTHUR SPRAY  
THE MYSTERIOUS COBBLER



Sitters who have noted the improvement of Mrs. Fairclough's work will be pleased to know that she is now giving her exclusive services to the College and is on the retained staff. Many letters of appreciation of her work have come to hand, and we feel that she can confidently be recommended to our members.

\* \* \* \*

Mrs. Mason's excellent work has been known and appreciated for some years, and we have deeply deplored the suffering she has undergone in her recent dangerous illness, when she has been very near to death. She is now happily recuperating and has resumed a little psychic work. It is with gratification that we are able to inform members that she has decided to work in future exclusively for the College, and for the meantime appointments will be reserved for members only.

\* \* \* \*

The health of Miss Francis has caused considerable anxiety on her behalf during recent months. Great care has been taken to protect her very exceptional psychic gifts from overstrain, and with improving health we hope that before long her work will cease to be restricted. In cases where it is necessary strictly to limit the work of sensitives, sympathy and co-operation are asked from members, who are reminded, however, that they, as members, will receive precedence in appointments.

\* \* \* \*

Miss Bacon and Mrs. Vaughan continue to do good work at the College and Mr. Glover Botham's and Miss Coates's classes have proved helpful to many students.

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The expanding work of the College has made it necessary to take unto use more rooms for the work outlined above. Fortunately these rooms are available on the College premises and those interested in the work are invited to help in the provision of furniture and other articles either as a gift or loan. Several members have already expressed their interest in a practical way and we are grateful to Mrs. McKenzie for the loan of a piano. A list of articles which would be especially welcomed for immediate use is printed on the inserted loose leaf. Small donations towards necessary redecoration of the rooms would be appreciated.

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We hear from Frau Lotte Plaat that she is on her way to South Africa with her husband, and we send our hearty good wishes to them there, whilst regretting the fact that it may be some time before they visit England again.

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## BOOK REVIEWS

## THE MANUAL AND WHO'S WHO OF SPIRITUALISM AND PSYCHICAL RESEARCH

Edited and Compiled by James Leigh. (Francis Mott Co. 10s. 6d.)

This admirably compiled work should be read by all who wish to realise the progress of the great and growing movement in the British Isles. It is not only a very full work of reference, but its accurate and temperate articles give an excellent summary of the position of Spiritualism. This is specially the case with the Editor's first article, "What Spiritualism is." It brings out the fact that essentially it is a philosophy, based on the results of research, and adapted to very different classes of mind.

S. DE B.

## IN SEARCH OF SECRET EGYPT

By Paul Brunton. (Rider & Co. 18s.)

Here is a book to which I have looked forward even when as yet it was but an idea in the fertile mind of its author. Before setting out for Egypt he had told me of his desire to spend a night alone in the Great Pyramid, and to attempt by occult means to solve the mystery of that sole survivor of the seven wonders of the Ancient World. A note from him in his early days in Cairo told of the work happily begun, and, months later, of its completion and of the forthcoming record of it. At the time of writing he was *en route* for Ceylon, India, and his beloved Maharishee. Then his course lay towards Tibet, ever in search of the precious but fast vanishing wisdom of the East where alone it could be found in its ancient purity, in the lives and teaching of still living Yogins. In 1937 he hopes to return and share with us, in ways other than book writing, his painfully acquired spiritual treasures.

To this book I owe a personal debt of gratitude which only a Cook's tourist in Egypt can understand. Some years ago from Cairo, via the Sphinx, Pyramids and ruined temples of the Nile Valley—all the way Paul Brunton has gone—we were shepherded to the then half inundated Philae. Aboudi, the Guide, crammed us with information, but not about what we fain would know concerning the mysteries, if such there were, of Ancient Egypt. To questions on what seemed to be fitting occasions he had one conclusive answer, "I don't know. God knows, but He has not told Aboudi." And if you felt, as some of us did, that if only you could sit down and wait in the silence, these grim and mute statues and ruins themselves would reveal their secret to you, it could not be, for the company moved on to other sights according to the day's programme. Paul Brunton, in this book, does for us what we would have done for ourselves had we had the necessary equipment of knowledge, time—and courage. For courage of an unusual kind is undoubtedly required. To pass long hours at night alone as he did before the Sphinx, in the Great Pyramid, at the ruined shrine



at Karnac, takes some hardihood. But to "enter the silence" beyond all nature's stillness and physical quiet, to deliberately for the time being "die in body and become a living soul," required a faith in his method of investigation and courage which must be rare even among the few occultists who can use their inner faculties in this way. That is the charm and value of the book for me.

What is this method and what real value has it in recovering lost knowledge and blazing a way to facts as yet unknown? Paul Brunton, by his Yogi training and readiness to fast and pray when necessary to free his spirit powers, has doubtless gone far in the use of faculties we all have, though undreamed of and neglected.

A single honest trial of the method, as given say by Pantanjali, the ancient Rishie, will startle and convince anyone that there is not only "something in it," but that in essence it is really the vaunted modern method of science carried beyond the self-imposed bounds of a philosophy which too long has limited our vision to our ordinary reason and senses. Here, in brief, is the ancient royal way through the barriers that keep us from the tree of knowledge. Marshal your facts about any subject you are studying, and follow the light of teacher, books and personal effort as far as they can take you. Then wait with the mind alert, realising that you have all the available pros and cons within your ken. You know the facts about the matter but not the truth. This is the point to which our scientific thinkers will all swiftly come—and halt, continuing to beat their minds against the unknown. But if at this stage the mind is allowed to become quiet and reflective, like Edward Carpenter's mountain lake, enlightenment begins to dawn from above, from the spirit self which knows by ways other than reasoning. This awareness increases until full consciousness of everything past, present and to come relating to your subject is yours. It is the state of cosmic consciousness into which it is said if a fool stumbles he becomes wise, and if a sinner falls he becomes a saint. There is the rub, for who wishes to be forcibly parted from his folly, and where is the ordinary sinner whose native devils do not set double guard about him to keep him from the holy mount? But that is the ancient way and it may yet be seen to be the one and only way that is truly scientific: this is the unusual merit of the unique book which will be reviewed more fully in next issue of PSYCHIC SCIENCE, a book which takes us all the way of ordinary scholarship and much further, by the exercise of faculties none the less reliable because not generally known.

W.S.H.

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#### THE GLORY OF THE DOG

By Wilfred Sheard. Hutchinson & Co. 3s. 6d.

Animal lovers will be delighted with the "Glory of the Dog." The book is attractively bound, and illustrated, and gives the story of the dog from early mythology and legend to modern fact.

Mr. Sheard, the author, is a Member of the Société Canine de Geneve, and has won a reputation in connection with the training of



dogs for police work. His great love for dogs is evidenced throughout the book.

The accounts of "Rolf," and other dogs exhibiting supernormal faculties, and the chapter devoted to instances of the appearance of dogs after death, will be of particular interest to spiritualists, who have ample personal proof of the continued existence of their animal friends after death. The written evidence is scanty and scattered, however, and Mr. Sheard has rendered a service to our subject in perpetuating the instances he has recorded.

M.

#### WHERE SMUGGLERS WALKED

By Ian Davison. Herbert Jenkins. 10s. 6d. net.

If anyone wants a charming book on gardening and to know how a wilderness in Kent was made to blossom as the rose, let me heartily commend this volume; it will give the reader happy hours. It might be likened to Beverley Nichols' *Down the Garden Path*, in that it is written by a garden lover, but it has a greater wealth of variety than the above.

To psychic students it has the added interest that any tale of a haunted house provides. When the author decided, almost on the spur of the moment, to buy and transform a derelict farmhouse into a home and garden, he did not bargain on finding the house already occupied—by ghosts. But so it was, and if this is an authentic tale as it professes to be, then we congratulate the owner on the courage he showed. For these were disagreeable ghosts: they sometimes made rooms uninhabitable by producing foetid odours: sometimes, for no apparent reason, one room even in winter was too hot to bear and visitors fainted in it, at other times it was icy cold. Visitors were annoyed by horrid dreams, sensations of strangling and dizziness attacked them, till it seemed as if all his friends might be frightened away. But the owner was determined *he* would not be driven out, and had curiously little fear himself, though I cannot gather that he previously knew anything of psychic facts, beyond one experience in London. Denis Doyle paid a friendly visit, the trouble in the house became a topic, and the visitor considered it was more serious than the owner imagined. A friend was brought who could sense such things, and he had a terrifying experience while exploring the condition: an experienced private medium followed and unfolded the history of the house, how that at one time evil deeds of black magic were done there, and the person who had initiated these and some of his victims were held on the spot. She gave good cheer, however, that in five months all would be clear, though things might be worse before they were better; that the owner must show no fear whatever happened; that in fact there had been a purpose in getting him to this house for the time had come for cleansing. And so it proved; in the days following, the manifestations, sounds and visual appearances, became stronger, so that the dogs, great Danes, shivered with fear, but, as

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advised, the owner of Branden stood his ground and commanded the unwanted ones to go, and to the unhappy sufferers bade good-bye, and so a sorry chapter in the old house was closed down. This all happened in recent years and investigation disclosed the truth of the medium's reading, and the identity of the chief troubler of the peace. Smugglers in the 18th century had also used the house and before that cloth-weavers brought from France, but none of these had left the evil, it was directly traceable to wrong psychic practices, carried out with determined evil intent: of such dark practices Spiritualists who seek the light, are the sworn foes, and to their intervention Branden owes its present happy peace.

B. McK.

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THE COMPLETE WORKS OF H. P. BLAVATSKY

Vol. III, 1881-82. Ed. by A. Trevor Barker. Pub. by Messrs. Rider.  
15s. net.

The work of rescuing scattered articles by H. P. B. is pursued in this third handsome volume, and one must give credit to the editor for the care and labour involved. The contents, chiefly from the pages of the *Theosophist* of 1881-82 contain many references to Mme. Blavatsky's attitude towards Spiritualism. At that time a journal called *The Spiritualist* edited by Mr. Harrison, was in constant conflict with Theosophical views, while the more recent *Light* under the editorship of Stainton Moses maintained a critical but friendly relationship. Madame's regard for the latter Editor is apparent, and she acknowledges that he and a few others might have mediumistic powers which gave them access to spirits of a superior order, but for all others and particularly when dealing with physical mediumship, she has the most scathing condemnation, and asserts such are in touch with elementals, or with the floating remnants of thought of no value whatever as proof of survival. Mr. W. H. Terry, a noted Australian pioneer, who was both a convinced Spiritualist and a Theosophist held his ground manfully in lengthy correspondence, challenging her on specific instances of mediumship. All this is old history now, but out of such conflicts of opinion one is glad to think that many Theosophists and Spiritualists have to-day a better understanding of each other's point of view.

B. McK.

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MYSTIC INDIA

By Helen Mary Boulnois. Methuen. 7s. 6d. net.

So much of the social and industrial and political side of Indian life has been presented to us in recent days that a book which recalls us to the soul of that great land enables us to strike a balance in our thought of Mother India.

The authoress, who is known to us by her book *The Healing Power*, and by her lectures, a few years ago made the journey which she has enshrined in gem-like chapters in this book. She visited the spots made beautiful by nature and by art, she had introductions to philosophers and to seers, she contacted many Hindus and Mohammedans,



both orthodox and modern in their viewpoint, and often addressed gatherings of students at schools and universities, and by discussion gained an insight into the Indian youth's deep concern with the real life within him as against the external activities of the youth of the West.

One of her deeply interesting experiences was contact with a Mahatma, an advanced soul, a contact which gave her much pleasure. He had the gift of travelling clairvoyance and had seen and described her before she met him. "How does he do it?" she asked one of his pupils. "He believes that there are minds in different centres of his body, he awakes one of those minds, or enters deeply into the consciousness of it, this is delicate, it is generally closed. When he is there it is dangerous to disturb him suddenly, though he has not lost consciousness, when he is there, he sees not only what he already knows or remembers, but the thing that is happening now, the thing he does not know and no one can have told him."

So the old knowledge of the East has come to us in the West and for a moment in her beautiful book, Miss Boulnois makes us conscious of our unity in the one Spirit.

B.McK.

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#### THE LIVING TORCH

By Annie Pitt. Fowler & Co. 5s.

This book is somewhat complicated by the fact that it is apparently the work of four authors, two of whom are discarnate spirits and two mediums on the earth.

An introductory foreword is given by a Tibetan monk called "Lema" to a spirit called "Hilarion," and he writes through a medium "Lottie May" who is known as "Annie Pitt." One of the authors is evidently familiar with the Aquarian Gospel for that is quoted and accepted as an authority for certain facts in the life of Jesus.

The book sets out to be an interpretation of the life and sayings of Jesus and can only be taken on its face value, for some of the commonly accepted incidents are rejected and others interpreted according to the writer's fancy.

In the story of the woman taken in adultery and brought before Jesus, the incident of his stooping down to write on the ground the remarkable judgment which he gave—"He that is without sin amongst you let him cast the first stone"—is taken as a "striking instance" of inspirational guidance. It seems strange to divest so psychic an individual as Jesus of any original power of judging, and it is not a very impressive conclusion to arrive at. The whole tone of the book is undoubtedly lofty, and some readers may find in it an interesting example of inspirational writing.

E.M.J.



THROUGH A STRANGER'S EYES (NEW EVIDENCE OF SURVIVAL)  
By Nea Walker. Foreword by Sir Oliver Lodge. Hutchinson. 16s.

This is a second volume by Miss Nea Walker, the author of *The Bridge* who, holding the position of secretary to Sir Oliver Lodge, has a unique advantage as psychical researcher, and this work, just published, is an instance of a rare faculty for carrying out a fresh experiment.

In dealing with so vast and subtle a subject it is not easy to grasp the whole significance of this experiment for the communications here dealt with were not given to the immediate friends or relations of deceased persons, but to Miss Walker through the mediumship of Mrs. Leonard's control, "Fedra."

It is therefore important to notice that both telepathy and clairvoyance are ruled out, though the possibility of dramatisation on the part of the medium is not wholly excluded. The book is one which is extremely difficult to follow or to review in the ordinary way, for with the exception of the admirable foreword by Kenneth Richmond and the introduction by Sir Oliver Lodge, it consists entirely of the records of sittings with various people, mostly unknown to Nea Walker. And without a profound knowledge of the science of psychology and the limitations or extensions of the subconscious mind no casual reader would derive much instruction or satisfaction from these records.

That the whole work has been carried through with meticulous care and unrivalled patience is evident and it is an invaluable contribution to the scientific psychical research begun by the Sidgwicks, Mr. Myers and Sir Oliver Lodge, and like *The Bridge* affords yet further striking evidence of survival.

If any criticism be permissible of so admirable a work one might wish that other methods of communication could be dealt with as thoroughly and as impartially. For instance the Direct Voice, Automatic and Inspirational writing are as worthy of investigation as these experiments of Miss Walker's. The alleged communications from Mr. Myers through the hand of Miss Geraldine Cummins open up a totally different aspect of contact between the two worlds and again the inspirational writings of Stainton Moses demand scientific explanation.

Without doubt this kind of treatment of Psychic material is of inestimable value to the whole Spiritualist movement and one could wish that it had been possible to publish it at a lower price to enable the ordinary reader to possess a copy for closer study and deeper appreciation.  
E.M.J.

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MIRACLES AND ADVENTURES : AN AUTOBIOGRAPHY

By M. A. St. Clair Stobart. Rider. 18s. net

This story of the life of one of the foremost women leaders in the Spiritualist movement is worthy of a place amongst the annals of great persons. From her childhood and girlhood as one of a large and happy family in a cultured English home we note the freedom-loving spirit, "the tiger-like tenacity" (as she describes her own nature), to achieve



whatever she set out to do, and the abundant love of life expressing itself in an interest in everything around her. The fearlessness which has stamped her in all the vicissitudes of life was apparent even then, and when later, marriage and children and financial adversity made heavy calls upon her, qualities were already developed which enabled her to go forward with a brave heart.

As a pioneer in S. Africa after the Boer War, we see her at once tackling a business concern while the Veldt farm slowly developed. This gently-reared girl organized a store to supply the natives with all their needs, winning their confidence by her approachableness, till voluntarily they began to look upon her as a "mother," to whom they could bring their disputes for settlement in full confidence that justice would be done. She, already trusting to that intuition and inspiration which has never failed her in a crisis, was ready to turn her hand to each new task, be it to ride for miles unattended on long and arduous treks, to face unexpected attacks during native disturbances, exercising a natural gift of healing, or welcoming distinguished Government visitors; nothing came amiss to her. On more occasions than can be mentioned, in times of need, a "miracle" did arrive for her deliverance.

What she had faith in she hardly knew, for by this time orthodox religion did not supply her soul needs, but it was not till many years later that she found in the facts of Spiritualism, an explanation and justification for her trust in the guiding hand.

Later, life in England was resumed, and with it the realization that service was demanded of her in the Women's Movement now in full swing. For her, it meant proving that women were fit to share in the country's defence and so there came into being the Women's Convoy Corps for service in the field, women equipped to take on any task that men could do in the handling or relief of the wounded. The tardy recognition of this ability from those in authority was only won when, at the outbreak of war, her Unit was one of the first to be ready for Belgium, where she and her husband and friend only barely escaped with their lives from the Germans. For the first time she faced death alone and found in herself the calmness and courage to encounter the thought. But she was saved for work in France. Then came the epic of the Serbian retreat when having proved the value of her Unit she was chosen by the High Command to lead the Hospital contingent with one section of the Army. "The Lady of the Black Horse" (immortalized by an artist), in the face of the most terrific trials and dangers, with men and animals starving and dying around her, in a journey over the Montenegrin Mountains which cost many thousands of lives, led her Unit in safety to the Coast, receiving thanks and honours from the whole Serbian nation for her gallantry and efficiency on behalf not only of the wounded, but of the suffering peasantry for whom she had established many dispensaries; among the soldiers and the people she was again known as the "Mother." After such an experience is it to be wondered that a woman could see in war only wastefulness of human life and happiness, testifying to the folly and ignorance of mankind.

Home again, but still itching to do her share, she undertook a



campaign of lectures, throughout the United States, raising a large sum of money for the Serbian Relief Fund. Literary work might now have claimed her, but instead, her restless desire for light upon various problems, led her to a study of Spiritualism after the war, and later she became the leader of the Spiritualist Community, at the Grotrian Hall, one of London's chief centres. From strength to strength she goes, platform work, organization work, the S.O.S. for the "down and outs," work for the Unity of all religions and the effort to draw those in the English Church who are sympathetic, nearer to Spiritualism. Trusting her intuition she has ever seized the flash of the Spirit and not been afraid to take risks. And her inspirations have been abundantly justified by results. I can think of no book which I would sooner put in the hands of young men and women than *Miracles and Adventures*, this story of a "Great Heart" whose work is an inspiration to all who know her. Through this record we can now view her life as a whole and note the supreme courage and trust and energy which has achieved so much for the welfare of humanity, and be proud to know that happiness and inspiration and joy has come to herself through the demonstrated knowledge of the facts of survival. B.McK.

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IS THIS THEOSOPHY? AN AUTOBIOGRAPHY

By Ernest Egerton Wood. Rider & Co. 16s.

When an author starts his work with a query as to the genuineness of his experiences on a certain subject, the only reply would seem to be another question by the reader. He asks, "Is This Theosophy?" the answer is, "What is Theosophy?"

The Theosophical Society still flourishes, chiefly in America, but since our author takes for granted that his reading public is conversant with the origin and history of that Society, it may not be irrelevant to recall the events of now more than fifty years ago, when that amazing personality, Madame Blavatsky, appeared upon the Indian scene compelling attention to her miracle-picnics at Simla and other remarkable occult practices. Later she with Colonel Olcott and others, founded the Theosophical Society in London which during her life-time grew to importance and attracted world wide interest. The term "Theosophy" meaning "Knowledge of God" appealed to the intellectual agnostic, and for many years the Society steered clear of all religious dogmas and rituals and was in truth a Student Society entirely detached from Psychical Research or Mediumistic development. Madame Blavatsky herself was the only miracle-worker and for many years her alleged supernatural communications with her "Master" in Tibet (Koot Hoomi) occupied the attention and captured the interest and credence of the members of the Society. Gradually suspicion as to the bonafides of these communications crept in, and before long, indeed during Madame Blavatsky's life-time, quarrels and dissensions were rife and secessions were numerous.

Edward Maitland and Anna Kingsford were amongst those who seceded, and although remaining outwardly friendly, openly dissented



from the Blavatsky claim to infallibility, and refused to recognise the Secret Doctrine as divinely inspired from Tibet. One of the most notable of the converts to the new Truth was Mrs. Annie Besant, who broke with her associate and collaborator, Charles Bradlaugh, and professed herself wholly converted to Theosophy. The brilliance of her intellect and her outstanding personality was the biggest asset that the Theosophical Society could possibly have gained, and at Madame Blavatsky's death she was the inevitable Leader and Inspirer. Mrs. Besant never claimed supernatural powers, and from first to last she was scrupulously honest, truthful, and open minded. She naturally accepted all Madame Blavatsky's claims and gathered round her many individuals more psychically developed than herself and one of her chief helpers was A. P. Sinnett whose book *The Occult World* created a tremendous stir among literary men and remained until his death, a pillar of strength to the Theosophical Society. Another member, a Mr. Leadbeater, became still more closely associated with Mrs. Besant's work and it was he who co-operated with her in the development of the remarkable boy known as Krishnamurti, a young Hindu who for many years was looked upon as the chosen vessel for the incarnation of another Messiah. Around this boy there grew up a vast sect of adoring disciples and a society, of his followers "The Star of The East," was founded. However this young "Messiah" strenuously refused to accept the part assigned to him, and in 1928 he astonished his Society by repudiating the stupendous claim made for him, even going so far as to close the school where he taught and disperse the disciples, refunding the money subscribed for its maintenance, choosing to roam the world as a teacher of the Theosophy for which the Society originally stood, aloof from all sects and cults, Eastern or Western.

As an autobiography of a well-educated man the author has certainly given us an interesting volume of travel, though three-fourths of his experiences have no association whatever with Theosophy, personal or abstract. He became closely associated with Mrs. Besant and Mr. Leadbeater but he never seems to have accepted the alleged powers of clairvoyance claimed by Mr. Leadbeater. In fact his book is a rather sad tale of his gradual disillusionment and of the deterioration of the Society he had joined with so much enthusiasm many years before. To Mrs. Besant he gives heartfelt admiration and she remains a striking and noble figure and the chapters towards the end of this book giving her final portraiture are perhaps the best worth reading. Of great interest also is the visit to New Zealand where our author came in touch again with Mr. Leadbeater. This remarkable man had meanwhile developed further psychic powers and had become clairvoyantly aware of the force and benefit of ceremonial ritual, though the Roman Church itself did not appeal to him as an organization. He came under the influence of a recusant Catholic priest named Willoughby who baptised and ordained him and allowed him to be styled Bishop. The "Liberal Catholic Church" was then founded and still exists as a religious unit in England and other parts of the world.

The author of this present work, however, does not seem to believe



in the authenticity of " Bishop " Leadbeater's clairvoyant claims to his perception of ceremonial and one is left finally wondering whether the object of this autobiography may be to prove to the world not only that what he saw and experienced was not " Theosophy " (i.e., " Knowledge of God "), but that it is hardly a subject for organisation at all. As both Mrs. Besant and Mr. Leadbeater are dead and there is no one of such eminence to refute this writer's criticisms perhaps he will in a future book tell us WHAT THEOSOPHY REALLY SHOULD BE.

E.M.J.

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#### THE SECRET OF MIND—POWER

By C. de Radwan (Ph.D.), Vienna University. Rider. 10s. 6d. net.

Members of the College who were present at the last College dinner will remember Dr. de Radwan's and his friend's interesting demonstration of Thought-Transference. The above book from his hand tells us something of the therapeutical methods he uses in his treatment of patients—methods which grew out of his own need of help and the cure which he found when himself a sufferer from nerve-trouble.

Hypnotism and suggestion from doctor to patient we are familiar with, and while Dr. de Radwan is skilled to employ the best that is known as to such treatment he has added a new arm which is distinctly his own. When the patient has been diagnosed physically and psychically and psychologically, a gramophone record is made for his personal use on carefully thought out lines, and it is claimed that when absent from the physician if this is played it is as potent in its effect as if it were truly the spoken word. The voice of the physician is there and the encouraging sustaining words are there—he is *en rapport* with the helper, and to add to the strength of the impression he is given the picture of a pair of wonderful eyes—the doctor's eyes, on which he can gaze. Representations of all kinds, insomnia, paralysis and many other weaknesses have it is claimed, been cured and even functional troubles assisted. I have heard some of those records and, used rightly, I should imagine that these would have a very powerful effect on a needy and suggestible patient. At any rate we welcome any new method which offers help to the large number of nerve-strained persons in modern cities, and if a record can complete a cure already well begun, so be it.

Dr. Radwan gives very helpful and encouraging words to all such sufferers, appealing to them on every plane to help themselves by his methods. Dr. Alexander Cannon, who has also used these records with good results, writes a helpful introduction.

P.S.

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#### SPIRITUAL KNOWLEDGE—ITS REALITY AND ITS SHADOW

By E. C. Merry

This volume, modest in size, is far from modest in purpose, for it undertakes to demolish the basis and structure of modern Spiritualism and to substitute the anthroposophical teaching of the late Dr. Rudolf Steiner.



health's sake he must find something to rest upon, he flies to leadership, and it is the spectacular order which attracts him. Mr. Molony's message is that a way out can be found if the individual can seek quietly within himself with the help of the simple practices he has indicated. He rather naively says, "If these had been offered to me though Theosophy, or a study of Ectoplasm, I should probably have rejected them!" He had the help of the clinic's doctors to point the way, others may come to this out of Theosophy or Spiritualism or along a dozen different avenues; be it so that they find light instead of darkness and courage instead of fear, what does it matter?

B. McK.

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MAN AND COSMIC ANTAGONISM TO MIND AND SPIRIT.

By George Hackenschmidt. (Universal Publications Ltd., 12s. 6d.)

In his Personal Note, Mr. George Hackenschmidt, the famous wrestler and athlete, he says:

"The human bodily system is inseparably linked with the Energy and Rhythm of the Cosmos, and in its perfect state human behaviour is dominated by this Energy and Rhythm . . ."

"Secondly I address myself to specialists. By showing that the efforts of philosophers, educationalists, legislators and economists to improve the state of humanity have served only to lead man ever further from Absolute Truth and ever nearer to Untruth, I show also that by changing the direction of their endeavours they can lead him back towards Perfection. . . ."

"The process of degeneration must be arrested if civilization is to survive. . . ."

It would appear that Mr. Hackenschmidt's book is a summary of modern Materialism. He does not fear to use the terms Absolute Truth, Absolute Cognition, and Absolute Perfection.

"The Perfect State of the human entity is one where he exists as the free and full expression of the highest potency of dynamic energy contained in the cosmos where his relation with environment is one of absolute harmony, and where, within himself, as well as between himself and environment, there exists a state of freedom, equality and peace. In this state the energy he represents attains the highest fulfilment of itself in expression, as absolutes of beautiful, intense and manifold abstract forms."

This perfect state was brought into imperfection by the contamination of the human bodily cell-system, through the medium of nourishment by introducing alien matter-forms into the bodily system (p. 45).

"Once the bodily cell-system has been contaminated, the human being is no longer under the absolute domination of the one potency of Cosmic Rhythmic-Energy which the human organism expresses (p. 50).

"It shows that the proper environment of perfection is not a fantastic shadow universe, but the actual tangible environment which we know and meet in our present state; that nothing inter-



venes between man and the perfection to which he incessantly tends, and for which he strives and longs, except the presence of improper matter-forms in his bodily cells."

It would obviously be impossible to review adequately a book which is based upon such a fundamental postulate, by a man whose whole system is based on physical fitness, especially as he gives no description of the means of avoiding such contamination.

S. DE B.

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#### A REPORT OF TWO EXPERIMENTAL FIRE WALKS

By Harry Price, (with illustrations and Bibliography). Bulletin II of University of London Council for Psychical Investigation, 5s. net; from 13d, Roland Gardens, S.W.7.

Those who have followed the Kuda Bux investigation, previously dealt with in PSYCHIC SCIENCE, may like to possess this first hand account by Mr. Price who originated and superintended, the fire walks; the many illustrations of the actual proceedings are excellent, and the Bibliography from many sources is probably the most extensive yet made on Fire Feats.

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#### PERSONALITY—MALADJUSTMENTS AND MENTAL HYGIENE (WALLIN)

The McGraw Hill Publishing Co., Ltd., Aldwych House, W.C.2, 18s. net.

This is an exhaustive volume on child psychology compiled by a group of professors and students at an American College. The many observations of normal and abnormal mental states are valuable to students and parents interested on such lines of research.